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Thoughts For the Thoughtful

He is not escaped who drags a chain.
—French Proverb.

No Heaven can come to us unless our hearts find rest in it.

Man's elevation of thought, and therefore of character, is in proportion to his ideal.

How near is the Near East to us? That depends on how near we are to Christ.—Van Dyke.

To withhold our tongues from bitter words about folks is such a trial that most of us fail therein.

God troubleth not Himself,
Nor is by work oppressed;
His rest is in His work
And all His work His rest.
—From an old Breviary.

It is not by chance that the great men of the world have been believing men. They were great because they had the courage and imagination to believe greatly.—Fosdick.

More to be sought than apparent opportunities for large usefulness is this gift—the secret and the sweetness of unceasing, prevailing, triumphant prayer.—Robert E. Speer.

Those are great days for us when some word of truth comes with awakening power; comes as a kindly light, as a heavenly call, as a loving-touch.
—Charles G. Ames.

The promise of Christianity is as yet but half fulfilled. All that has been done yet in all the Christian centuries is only the sketch and prelude of what is yet to be done.—Phillips Brooks.

We say God does His own work in the world. Yes, but not without us. Our faithfulness is essential to the carrying out of the Divine purpose.—J. R. Miller.

The whole Christian world today, and especially the great mission fields, need men and women who are willing and ready to spend and be spent in making Christ known to individuals.—Bishop Thoburn.

When God weaves velvet on the looms of Spring,
Mortals, beholding, turn their heads in wonder.

Such skill and tenderness He pours in everything,

Till Fairyland blooms over us and under,

And mortal feet may tread on April moss.

—Angela Morgan.

Why is thanksgiving so frequently associated with prayer? It is probably intended to suggest the attitude of appropriation as well as of supplication. Prayer is asking; thanksgiving is testifying that we have received. It is just here that we fail; we ask, but we do not accept and appropriate. Faith, in the Scripture, is twofold in meaning. There is the faith that asks and the faith that accepts. The faith that asks is expressed in prayer, the faith that accepts is expressed in thanksgiving.—Dr. Griffith Thomas.

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EDITORIALS

Vol. 88.

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No. 18.

THE LOYALTY OF CHANGE

It is a frequently repeated and indeed almost inevitable fact in religious life that the influence of very strong personalities becomes crystallized into firm loyalties which henceforth are handed down as fixed traditions. The disciples of the leader are eager that his leadership should be continued. They recall his customs and his convictions, and desire that others should recognize and honor them. But almost invariably it happens that the things which can be most easily remembered and transmitted in the example of a leader are certain tangible acts or definite forms of thought and expression which may have been only the accidents of his genius; while the more subtle reality of that genius itself eludes expression. So it may come about, by the unconscious irony of a blundering affection, that the tests which are set up as representing loyalty to the leader may be such as distort the values which he meant to commend. The man who was a great breaker of tradition may become himself a tradition. The prophet of new and disturbing truth may have his name made into a shibboleth of precedent. The leader of great changes may be turned into bulwark against change.

This was the fact—to take a supreme example—with the great, free spirit of St. Paul. In all his life as an Apostle, he was a champion of the new as against the old, of the liberty of the spirit as against the fixity of form. He was a liberal as distinguished from the ecclesiastical conservatives, a pioneer in wide, new ways as distinguished from those who thought the conceptions of yesterday were enough to hold the life of the present and the future. In his own time, his orthodoxy was constantly challenged, and by many of the leaders of the Church, he was regarded as a very dangerous guide. Yet, by the curious reversal of the years, the Apostle, when his work was finished, was not only canonized, but all that men could seize hold upon of his obvious inheritance was can-

onized with him; and as a result, the Church of the after centuries is far more easily apt to be loyal to its rigid tradition of the meaning of a particular teaching of the great Apostle than it is to catch again his glorious spirit of liberty and his ever fresh interpretation of the truth.

What is true of the superlatively great religious personalities, is true in the same essential way of all leaders who command deep loyalties. Whenever some rector who has been beloved in a parish, or some teacher who has held a preeminent place in a theological seminary, leaves it, the tendency of loyalty is to insist that all his ways and thoughts shall be exalted into canons of authority for those who follow. But that is a grave mistake. The loyalty which would be truly discriminating must always try to perpetuate not the leader's particular methods, which may have been the product merely of passing circumstances, but rather the spirit of new adventure, and the ever-flexible search for excellence, which alone made his work creative. That truth was nobly summed up by that beloved leader of the American Church, Dr. William R. Huntington, when, being called to Grace Church, New York, he wrote to the parish which he was leaving:

"And now what shall I say of your attitude toward the man who is to be to you in the future what I have tried to be in the past? Surely I can say no less than this: Deal with him as you have ever dealt with me. Trust him. Give him credit for pure motives. Do not judge him in a little matter of costume or of posture. When he desires to try something new in the line of administrative methods—so it be nothing plainly contrary to the law of the Church, second and encourage him. Do not be so inflexibly attached to the ways to which I have accustomed you that in his eyes they shall grow to seem like hateful ruts. The life of the Church moves, and your new rector's new methods will have as fair a promise of proving wholesome and wise as ever mine had."

THE WORLD COURT AND THE LEAGUE OF NATIONS

In the speech which President Harding delivered before the Associated Press on April 24, in advocacy of membership for the United States in the World Court of Arbitral Justice, there is one element which the overwhelming majority of the people is likely to admire. It had the accent of courage. It spoke the mind of a man who on this issue was determined to carry his contention through. Even at the cost of opposition and possible dissension within his own party, Mr. Harding has evidently determined to go ahead in his recommendation of the Court.

"Perhaps the court is not all that some advocates of the court plan would have it be," he said, "but it is in a large measure the fulfillment of an aspiration we long have boasted for the United States of America; so I thought and I still think we ought to be a party to the agreement and assume our part in its maintenance and give to it

the benefit of such influence as our size and wealth and ideals may prove to be of use to it."

Those who have deeply desired to see the United States play some constructive part in the shaping of agencies which may safeguard international peace, will be glad that Mr. Harding has come to the point of urging our adherence to the World Court. Yet, it is not possible to be blind to the curious gymnastics of his logic when he attempts to recommend membership in the Court which has been created by the League of Nations, and at the same moment vehemently to affirm the horror which he considers it politically orthodox to feel toward the League itself. With groanings and travellings of argumentative effort, he labors to make it appear that the League is not the League when it appears as creator of something

which he wants to commend to a constituency which includes the League's implacable foes. The League has for the first time brought into being in the world the sort of Court which promises to be effective for international arbitration. The untrammelled mind would recognize the credit which to that extent is frankly due the League. But Mr. Harding's past record has entangled him with the deliberate hatreds and suspicions which insist that the League can be nothing else than evil. He has been of those whose political advantage was formerly served by denouncing the League; and he must seem to denounce it still, in order to be consistent. Hence must he frown and make threatening faces to please, if he can, the anti-League mob, and divert attention from the inconvenient fact that the institution which he is recommending has been taken straight from the hands of the League. Thus Mr. Harding says:

"An international Court of Justice had been established. It was an agency of peaceful settlement which had long been sought. Its establishment previously had failed because no agreement had been possible over the method of electing judges. The existence of the League of Nations offered a solution. Almost all the members of the League had signed the protocol establishing the court. * * * Here was a device for electing judges which removed the heretofore unsolvable problem of a satisfactory means of selecting them. Not the Council, but the nation members thereof, must vote in majority for the same candidate for which members of the Assembly vote in majority, else the election is void until a conference points the way to an agreement.

"The court was established and is functioning. An American judge sits on the court, though we had no part in choosing him."

But nevertheless Mr. Harding must also say:

"For mere eligibility to appeal to the court nothing was needed. But it did not seem fair to seek its advantages without accepting all becoming responsibilities, and here developed the stumbling block. Naturally, we should wish to participate in selecting the judges, and the electors designated were members of the League. We had no thought of joining the League, we sought none of its offerings and will accept none of its obligations."

And further he says:

"In compliance with its pledges the new Administra-

tion which came into power in March, 1921, definitely and decisively put aside all thought of the United States entering the League of Nations. It does not propose to enter now by the side door, or the back door or the cellar door."

"I have no unseemly comment to offer on the League. If it is serving the Old World helpfully, more power to it. I would welcome the demonstration of its utility in a condition which loudly calls for help. But, it is not for us."

Upon this method of representation, the best commentary is that which has already been made by Senator Borah, who belongs to Mr. Harding's party:

"I can perfectly understand the man who believes in the League and wants us to join it. But I cannot understand, I am frank to say, those who insist we must not join the League, but must join everything the League creates and yet stay out of the League. I think the proposition that you can go into the League Court and still continue to be against the League, or stay out of the League, is the most remarkable proposition ever presented to the public. It is an impossible proposition. It would never be suggested if political expediency did not seem to require it."

The truth is that the inexorable logic of facts is vindicating the conviction of those who long have felt that the League of Nations has a potentiality of service which cannot be denied. Mr. Harding is now advocating the World Court which the League of Nations has created. Presently the country at large will begin to recognize that the same argument which he advances for our membership in the World Court apply, with the change of scarcely a word, to membership in the League itself. "The perfected court," says Mr. Harding (and "the perfected League," he might with equal truth have said) "must be a matter of development. I earnestly commend it because I think it is a step in the right direction toward peaceful settlement of judicable questions, toward the elimination of frictions which lead to war, and a surer agency of international justice through the application of law that can be hoped for in arbitration which is influenced by the prejudices of men and the expediency of politics.

"We can do vastly more to perfect it in the capacity of an adherent than in an aloofness in which we arrogate to ourselves a right to say to the world, 'We dictate, but never comply.'"

LORD ROBERT CECIL'S MESSAGE

Shortly after the foregoing editorial had been written, there came to our notice a singularly eloquent comment in the "News-Leader," of Richmond, upon the message which Lord Robert Cecil has recently brought to this country. We quote it as an expression of that sentiment toward the League of Nations which we believe will be increasingly reflected in the press of America:

"Whether the League of Nations can remove fear is of course a demonstration for the future; but that the League of Nations can reduce fear is an undeniable and accomplished fact. The great and essential requirement is that the world 'should will to do' this thing. It is the new application of an old principle, that 'out of the heart are the issues of life.' This is true no less for nations than for individuals; the nation that does not choose to save itself by a courageous effort to stop irreparable loss, effectively

chooses to perish. As a possibility for salvation, the League of Nations is no longer an Utopian dream; it is a concrete, vital, functioning reality; it has machinery for its task; it has achievement to its record; it has proof of its power; it has the germ of eternal truth. And that germ is: men are reasonable, and where reason is allowed to prevail, all those ills of hatred, jealousy and fear which flow from misunderstanding are minimized or eradicated. Nothing but the perverse and partisan spirit of selfish politicians has kept America from effectively cooperating in the League of Nations. The idealism of America is undimmed, Lord Robert Cecil has aroused the American intelligence, and the ultimate participation of America in the League of Nations, under some form or another, is as certain as the irresistible march towards right and truth and peace. That day may not be immediate, but its delay cannot prevent the final assumption by America of her real place and duty for the cause of humanity."

A PROPHET NOT OF SMOOTH THINGS

In the news dispatches last week there was a report of a sermon preached in Madrid by a priest named Father Calasanz. It was before the Queen and the ladies of the Court that he preached it; and, according to the news report, he "passionately denounced the present-day standard of morality, and was particularly scathing in commenting on the dresses worn by ladies of the highest rank, many of which, he said, were shockingly décolleté. Many of the women whom he was attacking were present, and the consternation in their faces was replaced by anger when Father Calasanz asserted:

"These dresses are immoral."

Perhaps it was not strange that "there was an icy silence until the end of the sermon, when a babble of muttered comment swept the chapel, swelling to loud protests as the worshippers left the building at the close of the service."

Father Calasanz may not have been polite. His speech, instead, may have been very rudely vigorous. But the prophets in all the Church's history have not been notable for delicate phrases. They have spoken with the rough plainness of a moral indignation too impetuous to mince its words. They have not come with smooth things, but with the fierceness of the earthquake and the fire.

We hope it is not true, as the news dispatch goes on to

say, that "the Bishop of Madrid took swift action, summoned Father Calasanz and forbade him to preach again pending an inquiry. In the meantime the Minister of Justice ordered proceedings against the priest for lese majeste." If it was so, we hope that Father Calasanz was not dismayed. He may well have remembered the account in the Book of Amos of how another disturbing prophet long ago was threatened for his "lese majeste." "Amaziah said unto Amos, O Thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not any more at Bethel; for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was

I a prophet's son; but * * * the Lord took me, * * * and the Lord said unto me, Go prophesy unto my people in Israel. Now therefore hear thou the word of the Lord!"

Israel of the ancient centuries needed its Amos, and the civilization of the twentieth century needs its Father Calasanz. The Church is better served by the rude, bold priest than by the frightened archbishop. Society would be more wholesome, and the Church more honored even by its foes, if there were many a Father Calasanz to dare rise up in high places of rank, or wealth, or ostentation and speak what conscience believes, regardless of the consequence.

AN INTERPRETATION OF THE LABOR MOVEMENT

III The Strike

By F. Ernest Johnson

AT the height of the railroad shopmen's strike last summer, the writer undertook to interpret the seniority issue in a statement which came to the attention of many persons of very decided views on the labor question. Seniority means the preference in lay-off and rehiring, pensions and other privileges, that is accorded on the basis of length of service. The statement pointed out that this set of privileges is so important a factor in the worker's status that if it were surrendered by the striking shopmen not only would their strike be lost but their union would be virtually destroyed. In other words, if men could not strike without losing all claim to their jobs and having to go back as individuals—if an employee of twenty years' service had to accept a status inferior to that of a strike-breaker who two months before was not even in the craft—then all that the union means in the shape of economic protection would be taken away.

This statement drew criticism. One university professor said that it was unsound from a moral point of view—it suggested that a man might quit his job and still lay claim to it, that he might retain his right to a job although refusing to work at it. On what ethical ground could such a position be maintained? At first sight the argument seems conclusive. Certainly there are mathematically no two ways about it: two workers cannot occupy the same job at the same time. Moreover we are all inclined to apply to such a situation the moral of the "dog-in-the-manger" story. And besides, the suggestion that a man's job can be anything other than a matter of contractual relationship between him as an individual and his employer cuts across a very strong legal tradition. The earlier history of the labor movement abounds in examples of court decisions holding illegal any collective attempt to interfere with that relationship.

But this is precisely the point at issue with reference to the strike. The labor union is a modern social phenomenon, and the strike likewise. However, we may be disposed to regard it, is it not plain that in the collective refusal of workmen to work save under certain conditions, we have a new kind of situation, one not contemplated in our older legal canons and not quite accounted for in our accepted moral codes? At its best, leaving out cases of violation of law or contract, the strike is precisely the thing that the writer's critic pronounced morally impossible: quitting a job and still laying claim to it. It is the insistence that the workman has a moral claim to his job just as the employer has to his factory, and that he has the same right to refuse temporarily to work because of conditions which he believes to be wrong that the employer has to lock his factory temporarily if unwilling to accept the workers' terms. This is the heart of the matter and it involves two questions: First, are we ready to recognize a job as the equivalent of property? The workers have no doubt on this point—they consider their jobs as their property and they have no difficulty in justifying the use of aggressive tactics in defending them. The second question is, have conditions of modern life and work made necessary or desirable, collective action and relationship which shall take the place of purely individual arrangement? Labor contends that this is indubitably true and that the strike is therefore no more a hostile act against the community than a lockout: both rest on the same basis. The issue here is one of what lawyers call equity. Labor is strongly convinced that, as a Justice

of the Federal Supreme Court has suggested, freedom of contract presupposes some measure of equality in resources. Without the strike as a potential resort, labor feels that it would be utterly inferior in bargaining power to the employing and financial interests which have undisputed physical control of the plant. These two instruments constitute the major tactics of industrial war. Like the armed encounters of nations, they are the last resort in a contest between powers that are unwilling to abide by the results of negotiation. All that can be said against the strike and the lockout has been said against war, and vastly more. Yet war continues. No substitute for it has been found, or rather, no substitute has been accepted.

In the case of labor disputes, an attempt has been made in Kansas to outlaw strikes, with a degree of success which remains a matter of dispute. But labor's attitude toward the industrial "court" is precisely that of the American Government and the governments of Europe toward a world court with compulsory jurisdiction. They have all been unwilling thus far to accept it. They want the right to some last resort which can be determined independently with reference to each nation's resources. So it is with labor. The establishment of courts of both industrial and international justice having compulsory jurisdiction, may probably be regarded as an ultimate certainty, but such a consummation presupposes an impartial code of law such as does not exist today. Of course the parallel between labor strike and armed conflict between nations is far from complete. Quantitatively, the evils are not to be compared. Yet there are inherent in the strike all the terrors of a hunger blockade. In essence it is war. But labor prefers to accept the responsibility for reason and moderation in the exercise of this grave alternative rather than to submit to the decision of a public which in a crisis usually thinks first of its convenience and last about the justice of labor's claims. If the strike is a hard thing for the public to understand, the public's attitude toward a strike is an equally hard thing for labor to understand. Labor is told continually that the public's interest is primary and that the public's will must be done. But labor feels that the public interest is sometimes best served by temporarily disturbing the public's convenience. Labor reasons this way: The public is largely working people. If the workers' standards of life are lowered, must not the community at once suffer? And even on the ground of fair play alone, how can the public vindicate its demands if they are made without reference to the merits of the controversy?

One of the most regrettable facts in the industrial situation is labor's distrustful attitude toward the courts. Were that attitude different, the "right to strike" would doubtless be less tightly grasped. Often it is based on a prejudice that one might call blind were it not so characteristically human. But there is a considerable ground for it which cannot be ignored. Take for example the recent decision of the Supreme Court on the Minimum Wage Commission Law in the District of Columbia. One need only turn to Mr. Chief Justice Taft's vigorous dissenting opinion to understand labor's grievance against the courts. Mr. Taft says, in effect, that the Court departed from its proper function in arguing partisan economics instead of confining itself to the law and the constitution. Labor, from coast to coast, has read that statement and its distrust of the courts will be measurably increased by it.

It is in connection with the strike that the fundamental ideas of the labor movement are most clearly seen. It must

*We greatly regret that we were obliged to omit the second of the series of Mr. Johnson's articles, the title of which was "What Is the Labor Movement?"

be admitted that the violent acts of strikers make a cumulative indictment whose seriousness the responsible leaders of labor fully recognize. Probably the most bitter attacks of employers and even of those paid publicity representatives of employers' associations who have too little conscience about the tales which they disseminate, have a rather definite basis in fact, however exaggerated they may be when considered quantitatively. Yet all such deeds are strictly comparable to what the average man does when his back is against the wall in the defense of the thing most precious to him. Probably a conviction could seldom be had in the case of a man who used violence upon another who entered in hostile fashion his place of business, regardless of what a truly Christian judgment of his act might be. What is the counterpart to this property right in the life of the workman? There is but one answer—his job. And the worker displays toward that job, which is his property, the same fierce jealousy that characterizes the property-owner's attitude toward his possessions. Who touches a man's job touches his life.

Horrible and unjustifiable as was the Herrin massacre, its explanation is doubtless to be found in this fundamental attitude of workmen. They go mad and act like brutes over the right to a job. A union town imparts to its children a bitterness toward the non-union worker—the "scab," the Philistine—that is comparable to the hereditary bitterness toward Germany that Alsations have imbibed with their mothers' milk. It is reported that in a West Virginia town the school children recently refused to attend the school because the school building was being heated with coal from a mine not being worked by union men, but by non-union men, or men who had dropped out of the union. The mine was being worked on the open shop basis, and the scholars went on strike. Mr. Royal Meeker, now head of the Pennsylvania Department of Labor, once said that it was folly to talk of the "workingman's psychology" because the workingman has precisely the same psychology as the employer, and that is what makes the trouble!

To be sure, labor's attitude commonly takes its temper

from the economic force in the background, and hence from the idealistic point of view there is a fundamental fallacy in the prevailing labor philosophy. The writer once remarked to a labor leader that from the churches' point of view the ultimate question is always one of right. He replied with a smile, "From my point of view, it is a question of munitions"—that is to say, economic resources for a struggle. There is much of this force psychology in the labor movement.

In all fairness, however, one might ask, what body of people is today free from this force psychology? Force is still the main dependence of nations. Governments that do not count in terms of gunboats and battalions get relatively small consideration from powerful governments. "Article Ten is the heart of the Covenant." Employers very generally depend on secret service, private police, the control of the civic power and a financial surplus large enough to finance a fight. So labor with its emphasis upon coercion is but reflecting the prevailing philosophy of the day.

Perhaps it involves some stretch of the imagination on the part of a person who looks at labor troubles from a distance, to find anything idealistic in a strike. But a careful observer will find in a great labor struggle a loyalty and sacrificial devotion that are akin to patriotism or even to religious devotion. Again and again men have sacrificed their jobs, have suffered eviction from their homes and ostracism from their associates, because of a conviction that an eternal principle was involved in their strike. Women and children have joined in the struggle as they would participate in a religious crusade. And in the fires thus kindled the leaders of labor are forged. If they are belligerent and non-cooperative, probably this background of struggle is responsible. The strike is a great evil, but labor regards the effort to suppress it by law as a forcible disarming of one combatant while the other is left in possession of his weapons. No one can deal with the labor strike who does not see in it a large measure of idealism and righteous purpose, however he may appraise it in a particular situation.

To Preserve an Ancient Landmark of the Church

Trevelyan in his "The American Revolution," writes, "In the Spring of 1783 a little company of the clergy, men as noble as ever manned a forlorn hope, or went down to ruin for a sacred idea, assembled in a lonely Connecticut parsonage, solemnly designated Samuel Seabury as the first Bishop of the American Church and requested him to go to England for consecration."

The house in which that momentous episode in our American Church history took place is still standing in the Pomperaug valley, in the little village of Woodbury, Connecticut. It was the home of the Rev. John Rutgers Marshall, who was the representative at the time of the S. P. G. for that region.

Here ten of the fourteen clergymen of the Church of England working in Connecticut met March 25, 1783, to deliberate on the unhappy state of the Church, and to plan for the future. The thing above all else they were anxious to do, for they felt that it was essential to the very life of the Church, was to set up an American Episcopate. And before that "Voluntary Convention" broke up they had selected Samuel Seabury to go to England for consecration. Their first choice was Jeremiah Leaming, but owing to age and ill health he declined the honor.

The story of Seabury's vain attempt to get the English Bishops to consecrate him, owing to political difficulties, is well known to all Churchmen. But he had been instructed, in the event of their refusal, to seek consecration in Scotland. Thither he went, and was consecrated by Bishops Kilgour, Petrie and Skinner, November 14, 1784. And to the fact that he received his consecration at the hands of the Scottish Bishops does the American Church owe its Communion Service.

Now a determined effort is being made to preserve this old house. At the moment it is standing vacant, and like all vacant houses is deteriorating. It is a fine old house of its type, well built, and though now in disrepair, easily capable of being put into good shape. The Bishop of Connecticut has appointed a Committee on the Preservation of the Old Glebe House, with the Rt. Rev. E. Campion Acheson, D. D., as Chairman. Among others on the committee are Bishops Davies and Perry, Mr. Henry W. Kent of New York, Secretary of the Metropolitan Museum of Art, Mr. Thomas Nash of New York, Miss Annie B. Jennings of Fairfield, Judge Samuel Seabury of New York, Miss Deborah A. Glover of Philadelphia, Mr. George Dudley Sey-

mour of New Haven, Mr. Norman Isham of Providence, Mrs. Frederick F. Brewster of New Haven, and Mrs. Seth Low Pierrepont of Ridgefield.

It is felt that while this matter should primarily interest Connecticut Churchmen, yet it is something that should be of interest to Churchmen throughout the country, for it is back to this "lonely Connecticut Parsonage" that the American Church can trace the beginning of the American Episcopate, and loyal Churchmen throughout the land can never be too grateful to the courage and determination and faith of that little handful of Connecticut clergymen.

The committee, therefore, makes its appeal to Churchmen everywhere to assist in this admirable cause of preserving this old house, the scene of events so important, and making it a shrine to which Churchmen all over the land may come. The Committee proposes to raise \$10,000 to put the house in order, and \$25,000 for a maintenance fund. Any communications regarding the matter may be addressed to Rt. Rev. E. Campion Acheson, D. D., Middletown, Conn.

A Regional Conference on the Ministry

The Conference on the Ministry at St. Paul's School last June has already had two results. It has changed the atmosphere surrounding the question of getting recruits from one of mourning over alarming statistics to one of energetic action, and it has inspired the holding of a Regional Conference at Chestnut Hill Academy, Philadelphia, June 26, 27, 28 and 29. Doubtless results even more important than these will appear in due time; but these two are enough to show what happens when, to quote Dr. Drury, "the dim notion that the Christian Ministry needs recruits becomes keen conviction."

This year's "Regional Conference" will have as its background the knowledge that boys—real boys, are ready to meet and hear about the ministry, that their parents are willing that they should and that the Church has men who know how to put the subject before boys so as to win their interest.

The situation as to recruits for the ministry has not changed much. Reports from some of our Seminaries this year tell of larger enrollments, but it is still the case that neither in quality nor in quantity is the ministry winning as it should.

In colleges there is unrest and uncertainty. An extraordinarily large number of men even in the Junior and Senior years do not know what they are "going to be." These men were all of them too young to go into the war,

but not too young to catch the fever of unsettlement that the war caused. The old professions do not appeal—and the new ones are not sufficiently defined. In a chance group of six fine young fellows in the Senior Class of one of our large colleges not one knew what he was "going to be."

In the schools the fathers of many of the upper class boys fought in the war. The boys themselves, full of their fathers' experiences, are also confused in their minds and cannot see clearly.

These are general conditions which, to the timid spell greater difficulties for the ministry, and to the courageous offer new opportunities for presenting its claims.

After all is said, in the twentieth century as in the first, the Christian Ministry needs but to be put before men, and boys too, in its straight-out claim to give them high opportunity for serving God and their fellows gloriously, to win those whom God calls. The ministry isn't a "job," it is a literal adventure; it isn't a "career," it is a calling; it isn't a "profession," it is a life, and to elaborate these facts so as to reach the minds and the hearts of boys no method promises better than the method of the Conference.

At Philadelphia, in the spacious grounds of Chestnut Hill Academy, with the surroundings familiar to many school boys, chosen leaders in the Church's army will meet two hundred chosen boys. For the inside of a week these men and boys will pray and play together, and the claims of the ministry as a life work of high service will be put before the boys in straight-forward addresses and discussions. The boys will not, of course, be asked or expected to make any decision; they will have added to their stock of material for the future decision some definite knowledge of the way in which the ministry calls for the very best that the fittest men can give.

The clergy will see in the approaching Conference a chance to send that boy they "have had their eye on" to get first-hand knowledge of the priest's life and work. Parents will welcome for their boys the close fellowship with the Church's leaders. The boys themselves will look forward to finding out "what there is in the ministry anyway." Faithful Churchfolk reading about the Conference will have it often in their prayers, asking that God's blessing may make it fruitful in the work it aims to accomplish.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

BISHOP WILLIAMS' ILLNESS AND DEATH: LETTER FROM DEAN BEEKMAN.

American Pro Cathedral.
Church of the Holy Trinity, Paris.

April 21, 1923.

Mr. Editor:

You have already read in the secular press and learned directly from Bishop Gailor, to whom telegraphic dispatches went, of the sudden death of the Right Rev. Gershal Mott Williams, D. D., Bishop-in-Charge of the American Episcopal Churches in Europe.

Bishop Williams began to fail definitely in health two months ago, and when he arrived in Paris a few days before Passion Sunday, he had lost several pounds in weight, looked badly and was quite weak. Realizing his condition, like a soldier he came to Paris from the South of France to fulfil two engagements. The first was to formally accept at solemn service from the rector, wardens and vestrymen of Holy Trinity this Church as an American Pro-Cathedral for Europe (it had been voted and accepted by him in December, but the formal acceptance had been delayed until his arrival in Paris); and the second was to confirm on Palm Sunday. Had it not been for these two engagements of importance he would not have come on, as he was to keep to his room, and did nothing else. He said to me, "I wish to consult a Paris physician, but do not send him to me until Monday, the day after Confirmation."

Examination showed that he had a cancerous condition of the liver. He went to the American Hospital and sank rapidly, and as a last resort and to lengthen his life an operation was performed. He only survived this by

three or four days and died at a quarter to midnight on April 14.

His burial service at Holy Trinity was held on April 18, and the clergy present in the chancel were: The Rt. Rev. Robert L. Harris, D. D., Bishop of Marquette, who came on from Nice, where he was assisting Bishop Williams; the Very Rev. Frederick W. Beekman (Dean), Canon Richard M. Doubs and Dr. Frederick W. Clampett, of Holy Trinity; the Very Rev. J. P. de B. Kaye of Topeka, rector-elect of Florence; the Rev. Everett Smith, rector at Geneva, and the two British Chaplains of Paris; the Rev. F. Anstruther Cardew and the Rev. W. Marshall Selwyn.

The chancel was beautiful with flowers and the Bishop's favorite hymns were sung by the choir.

The following verse, written by Bishop Williams some time ago, was read:

How will it be the night before I die?

I would serve God in living or in dying.

But if I knew the day I must lay by

This mortal frame, would I be spent with sighing?

As Jesus passed the Maundy Eve, so I

The ebb of life would wholly sanctify;

Commune with God, with friends; speak words of cheer.

Though darkness cometh Christ is ever near.

A holy life is like a hymn of praise.

May my last song be sweetest, and my days

Go out in singing.

His body now lies in our Mortuary Chapel and Mrs. Williams, his son and daughter, Mr. and Mrs. John Biddle Williams, will take the body home next week when a funeral service will be held in Detroit, his old home.

I do not have to tell you of the great respect and affection in which the Bishop was held by many who knew him in the European field. His death is a great loss to the Church and to us.

Frederick W. Beekman.

BISHOP PAGE MISQUOTED.

Mr. Editor:

On Easter Monday a report was sent through the Associated Press throughout the country that I had made a statement predicting that communication with the spirits of the dead would eventually be as possible as it is now possible to communicate by wireless. The report was false.

I made an address to the Spokane Ministerial Association, stressing the importance of emphasizing in every way our Christian faith in immortality. I spoke of the world-wide interest in Spiritualism as an evidence of this need, but said very definitely that I felt that the evidence of communication with the spirits of the departed up to the present time was utterly unsatisfactory and seemingly trivial. Feeling strongly, however, that it is foolish in these days to say what is impossible, I also said that I hoped I had an open mind in the matter, and that we must remember that although now the evidence might seem trivial, and even ridiculous, nevertheless the beginnings of Wireless and other modern discoveries had in almost every case seemed trivial and ridiculous also. I then reiterated my conviction that up to the present moment the results of Spiritualism were to me absolutely unsatisfactory and unconvincing. Then I went on to speak of the importance of more preaching on our Christian faith in immortality and, in conclusion, I dwelt especially on the value of prayers for the departed.

A reporter who was present seemed to have heard little of my address except the allusion to Wireless, and from this he drew conclusions on which he based the report of my address, twisting it into an endorsement of Spiritualism.

It is almost hopeless to try to correct such reports when they have gone out, but I shall be grateful if you will publish this letter.

Herman Page,
Bishop of Spokane.

Stanford University, Calif.
April 16, 1923.

"Oh! make me useful in this world of Thine,

In ways according to Thy will, not mine:

Impress this truth upon me—that not one

Can do my portion that I leave undone:

For each one in Thy Vineyard hath a spot

To labor in for life and weary not.

Let me not leave my space of ground untilled:

Call me not hence with mission unfulfilled:

Let me not die before I've done for Thee

My earthly work, whatever it may be."

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

THE OMAHA CONFERENCE.

The Findings Committee and the Executive's Address.

There was published last week in this column a section of the address delivered by Dr. William E. Gardner, Executive Secretary, Department Religious Education, made at the Omaha Conference of Diocesan Leaders, April 12, 1923. It concerned the Youth Movement in the Church, and warned against the restriction of intellectual liberty, the shackling of thought about modern questions concerning religious truth.

Again we are indebted to the press for some gratuitous publicity and the befogging of the issue by sensational treatment. With legislative enactment as to the truth or falsity of the evolutionary hypothesis, with the Fundamentalists controversy shaking the stability of denominational colleges, added to the questing mind of the youth of today, the challenge of Dr. Gardner awakens the Church to a real situation in our colleges and professional schools. The Committee on Findings which dealt with this portion of the Executive's address brought in the following resolution, which was unanimously passed:

"As to Shackling of Thought. We recognize with gratitude the spontaneous turning of youth toward the Church. We believe, as Dr. Gardner says, that this movement is a challenge to the Church and especially to her clergy. The widespread feeling that the Church restricts the mind and prevents real freedom in facing these problems is due to a confusion of thought. We need at the outset to recognize and bring the young people to recognize, that the Church's documents and official teachings do not hamper their spirit of honest search for truth, nor the desire to get a larger vision of it and that the narrower position of some religious bodies in the matter is not that of the Church.

"But it must be remembered that this freedom of interpretation does not mean that the Articles of the Christian faith as contained in the Apostles' Creed, a primary condition for admission to the Church, are open to denial, though men may and will strive to understand them in the light of modern knowledge.

"The appeal for men and women who can and will teach our Church youth the meaning of this kind of freedom both by the spoken and written word is one to which immediate heed should be given. We particularly commend the appeal of the address that teachers and preachers should make every effort to reveal the Church, as she really is, to youth as a place where men and women are encouraged to think freely yet sanely, and are never shackled in their thinking, so long as they are sincere seekers after God, and so order their lives as those who must be about their Master's business."

Attention is especially called to the language used.

TOPICS FOR DISCUSSION FOR MEETINGS OF YOUNG PEOPLE. (Continued.)

From Thanksgiving to Epiphany.

GENERAL TOPIC—THE COMMUNITY'S NEED OF THE CHURCH.

November 25—Sunday next before Advent

Topic: THE CHURCH AND THANKSGIVING.

What is the value of a community giving thanks to God?
Bible Reading: S. Matt. 5:43-48—To labor after perfection.

Hymn: 421. Come ye thankful people, come.

December 2—First Sunday in Advent

Topic: A STUDY OF COMMUNITY NEEDS

How can we bring the influence of Christ to un-churched young people in the community?

Bible Reading: S. John 13:3-15—Jesus washes the feet of His Disciples.

Hymn: 365. O Thou Whose feet have climbed life's hill.

December 9—Second Sunday in Advent

Topic: CHRISTIAN SOCIAL SERVICE

What is the difference between Christian Social Service and philanthropy of the idea of charity?

Bible Reading: S. Matt. 25:31-46. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Hymn: 494. Where cross the crowded ways of life.

December 16—Third Sunday in Advent

Topic: THE BROTHERHOOD OF MAN

How can we be a power for service in our community?

Bible Reading: Matt. 5:14-16. Ye are the Light of the World.

Hymn: 501. When wilt Thou save the people?

December 23—Fourth Sunday in Advent

Christmas Eve.

The Spirit of Christmas.

Christmas Carols.

December 30—First Sunday after Christmas

Topic: NEW YEAR RESOLUTIONS

On what moral and religious questions of today can we take a definite stand?

Bible Reading: S. John 15:12-15—Ye are My friends.

Hymn: 444. Ring out wild bells to the wild sky.

From Epiphany to Quinquagesima.

GENERAL TOPIC—THE INDIVIDUAL IN THE PARISH " NEEDS CHURCH LIFE.

January 6—Epiphany

Topic: OUR PARISH

What has been the history of our parish and its leaders? (Assemble photographs, historical documents, etc.)

Bible Reading: S. Matt. 7:24-27. The House upon a Rock.

Hymn: 349. O Jesus, I have promised.

January 13—First Sunday after Epiphany

Topic: THE INDIVIDUAL IN THE PARISH

What different kinds of help does our parish give to an individual?

Bible Reading: S. James 2:1-9. Respect of Persons.

Hymn: 367. Father in Heaven Who lovest all.

January 20—Second Sunday after Epiphany

Topic: DISCUSSION OF PARISH NEEDS

What needed things can we contribute to our parish life and work?

Bible Reading: St. John 1:22-27—Doers of the Word.

Hymn: 268. Jesus calls us.

January 27—Third Sunday after Epiphany

Topic: OBSERVANCE OF SUNDAY

What are the right and wrong things to do on Sunday?

Bible Reading: S. Mark 13:3-37. Watch and prayer.

Hymn: 50. Saviour again to Thy dear Name.

February 3—Fourth Sunday after Epiphany

Topic: MODERN AMUSEMENT AND THE CHURCH

What shall be the Church's attitude toward Sunday amusements?

Bible Reading: S. Matt. 13:24-30—The Tares.

Hymn: 85. The Son of God goes forth to war.

February 10—Fifth Sunday after Epiphany

Topic: THE BIBLE AS LITERATURE

Has the Bible a place in the public school?

Bible Reading: II Timothy 3:12-17—Holy Scriptures are able to make thee wise unto salvation.

Hymn: 58. O Word of God Incarnate.

February 17—Septuagesima

Topic: THE CHURCH AND SCIENCE

Does greater knowledge lead to or from Christ?

Bible Reading: S. Matt. 6:24-34—No man can serve two masters.

Hymn: 365. O Thou Whose feet have climbed life's hill.

February 24—Sexagesima

Topic: CHURCH PAPERS

How can Church papers aid us in our parish life? (Secure copies.)

Bible Reading: Psalm 43—Send out Thy light.

Hymn: 512. For thee O dear, dear country.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

AN UNUSUAL OPPORTUNITY.

This year for the first time in the fifty years of its existence the National Conference of Social Work includes the Church as one of its seven major subjects for discussion, under the general topic, "Personal Religion, and Progress Through Social Work."

Hitherto the Conference Sunday has been marked by a sermon preached at an evening meeting but no special Conference use has been made of the morning hours. This year all the Churches, through their own regular services, are to introduce and emphasize the idea of worship as an integral part of the National Conference. Jewish and Roman congregations as well as all others are entering into this plan.

Following the morning services there are to be four Conference luncheons, each with a special topic for discussion: (1) the theological seminary and training for social work; (2) the Church and the social work in its community; (3) social work under Church and community auspices in urban centers, and (4) in the rural districts.

Young people are to be brought into close connection with the subject and with the conferences by means of afternoon meetings held especially in their interest, discussing: (a) community needs, and (b) social work as a vocation. This direct inclusion of the young people and challenge to them is an event of marked interest. The suggestion has been made that the presentation of the subject need by no means be limited to those fortunate enough to be in Washington, but that Church schools throughout the country take note of the National Conference and present the subject to their young people in a similar way.

A general evening meeting will close the Conference Sunday.

The National Conference takes place on May 16 to 23. Overlapping it, but without conflict of meetings, our own National Conference of the Social Service Workers of the Episcopal Church takes place on May 22 to 25, the sequence of dates being intended, of course, to enable as may be in Washington for the Sunday Conference services. Especially it is to be hoped that our Church delegates may be in Washington for the Sunday Conference services, and that our own Church Conference following may have the impetus of the discussion around other information obtained through the Conference's "Church Day," and the benefit of the Conference services on that Sunday, which is Whitsunday.

Among the speakers who are to attend the National Conference of Social Work is a distinguished visitor from France, the Abbe Jean Viollet, who is to address the meeting held on Sunday night. He has been connected with various important French bodies concerned with social service, taking active part in the securing and enforcing of legislation affecting family life. He was a founder of the monthly review, *l'Assistance Educative*, and contributes to it. He has also taken an active part in various conferences affecting family welfare and in furthering cooperative enterprises which might secure better methods of purchase of necessities and of mutual medical benefits. He was an army chaplain, wounded in service.

AN ECONOMIC AS WELL AS A RELIGIOUS CONDITION.

It is, of course, a Christian duty of all people to do everything in their power to promote harmony between the white and colored races in this country.

Today, however, there is a new incentive for this in the South, which is economic as well as moral. It arises through the operation of the present stringent immigration laws.

Heretofore the supply of unskilled manual labor for the Northern and Western States has come from Europe, and come abundantly. Now that stream of workers is almost entirely shut off, with the result that labor agents are going all through the South offering much higher wages than are paid on the farms and plantations, or in most Southern cities, so that there is a general exodus of the Negroes.

One of the inducements offered by these agents is that there are better schools, and better houses, as well as better wages in the North.

It is useless to deny that the Negro sections of our cities and their rural communities have not always received due consideration in the distribution of educational and civic improvement funds.

There are some short-sighted people who exclaim, "Let the Negroes go. We are better off without them." And there are certainly times when such a position seems justified, but our larger tobacco and cotton industries will be almost at a standstill without the Negro labor, especially when in the South as well as in the North there is no source from which to look for its substitution.

The Negro ordinarily prefers the South, the climate suits him better, and we believe that he meets with more sympathetic understanding with Southern people, and that if living conditions were made satisfactory for him he would prefer to stay.

In this connection the following report of the American Church Institute for Negroes is interesting:

"At a recent meeting of the American Church Institute for Negroes, a very encouraging report was made by the Finance Committee, namely, Mr. George Foster Peabody, Mr. Robert C. Pruyn and Mr. Louis J. Hunter, all loyal members of the Institute.

1. The report called attention to the remarkably successful result of the careful and conservative investment of endowment securities. By the appreciation of value, the securities are worth about \$16,000 more than they were two years ago. About ninety-seven per cent of the endowment is invested in United States Government Bonds.

2. A noteworthy increase of interest in the work of the Institute is indicated by recent legacies and gifts for endowment of nearly \$100,000. Of this, \$86,000 was the gift of an eminent layman who has closely watched the growth and work of the Institute. Fifteen thousand dollars was a special endowment for the maintenance of a library building at the Fort Valley School in Georgia, and this gift assured an appropriation of \$25,000 by the Carnegie Foundation for the construction of a library and assembly-room building.

3. There is evidence of widespread interest in the plan of the Institute to provide fuller support for the schools and for the gradual affiliation with local state schools for training Negro teachers in the South, the Bishops of the several dioceses having the general oversight and thus promoting the religious and spiritual life of the schools.

4. In addition to the appropriation from the Carnegie Foundation, above referred to, the General Education Board has offered \$25,000, provided the Fort Valley School and the Institute in cooperation shall raise the balance of \$160,000 to complete the program for the necessary progress of that school. With this appropriation, \$100,000 is already in sight, and this constitutes a special and immediate appeal to our Church people to investigate for themselves the exceptional opportunity before the Church promptly to provide the remaining \$60,000.

Finally, the report urged the importance of gifts to the endowment funds of the Institute in order that the schools under its care might increase their efficiency. All these schools are aided by local contributions in the dioceses and also by many friends not of the Episcopal Church. This report, signed by men of such prominence in Church work is a splendid tribute to the faithful and efficient work that the American Church Institute for Negroes is doing."

Church Intelligence

World-Wide Prayer for Unity.

An appeal has just been issued by the Continuation Committee of the World Conference on Faith and Order to Christians of every name, in every land, to use the eight days, May 13 to 20, ending with Pentecost (Whitsunday), for ardent prayer on behalf of the Visible Unity of Christendom.

This call, which is now repeated for the fifth year, comes from the world-wide committee representing the following communions: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

It will arrange, on their behalf, for the calling of a World Conference of all Christian Churches, to consider questions of Faith and Order as the next step towards Christian Unity. The Conference will be held in 1925.

A leaflet of Suggestions for use in connection with the Octave of Prayer has been prepared by the Rev. Nehemiah Boynton, D. D., of New York, of the National Council of the Congregational Churches in the United States. Copies may be had free on application to Mr. Robert H. Gardiner, General Secretary of the Committee, 174 Water Street, Gardiner, Maine.

New Members of the Prayer Book Commission.

At the meeting of the Prayer Book Commission, held in New York, April 10, Bishop Slattery was elected Chairman of the Commission to succeed Bishop Whitehead, who, from the time of the Commission's appointment in 1913 until his death, had been the Commission's Chairman.

The Rev. George P. Atwater, D. D., of Akron, Ohio, was at this same meeting elected a member of the Commission. New sub-committees were appointed to carry on the work of the Commission in preparation for the Convention in 1925.

Death of the Rt. Rev. G. Mott Williams.

The death of the Rt. Rev. G. Mott Williams, D. D., Bishop-in-charge of American Churches in Europe, which was announced last week, occurred at the American Hospital at Neuilly, France, at midnight of Saturday, April 14, after a short illness.

While the formal service by which Holy Trinity Church was accepted as the Pro-Cathedral, on March 18, was Bishop Williams' last official act of importance, he preached and confirmed a class in the Pro-Cathedral on Palm Sunday. At his bedside when death came were his wife, who is a sister of General John Biddle, and one son, John Biddle Williams.

Bishop Williams was born at Fort Hamilton, N. Y., February 11, 1857, the son of General Thomas and Mary N. (Bailey) Williams. He was graduated at Newburgh (N. Y.) Academy in 1871, and afterward was a student at Cornell, but did not graduate. In later years, however, he received his M. A. degree at Hobart and at the University of Michigan, and that of D. D. from the former college in 1895. He married Eliza Bradish Biddle, of Grosse Isle, Mich., in 1879, in which year he

was admitted to the bar in Michigan. He was already preparing, at that time, for Holy Orders, however, and was ordained deacon in 1880 and priest in 1882 by Bishop Harris, of Michigan. He served his diaconate as assistant at St. John's Church, Detroit, and, after ordination to the priesthood, became rector of the Church of the Messiah in the same city, serving until 1884, and then as rector of St. George's, Detroit, until 1889. From 1889 till 1891 he was Dean of All Saints' Cathedral, Milwaukee, where he is remembered with much real affection. He was Archdeacon of Northern Michigan from 1891 till 1896, and on the creation of the

Minutes on the Death of Bishop Tuttle.

The Bishops assembled in St. Louis in attendance upon the funeral of the Rt. Rev. Daniel Sylvester Tuttle, D. D., D. C. L. LL.D., Bishop of Missouri and Presiding Bishop of the American Episcopal Church, hereby record their profound sorrow for the loss to the Militant Church of a man who so nobly exemplified the spirit and power of the Christian Gospel and whose devoted patriotism was an unfailing influence for civic righteousness.

While our hearts go out in sympathy to Bishop Tuttle's immediate family, we give thanks to God for the wonderful grace and virtue of his godly and Christian life. He was a true leader of his people, a great Apostle, and an humble servant of Jesus Christ.

(Signed)

Thos. F. Gailor, Tennessee.
Boyd Vincent, Southern Ohio.
Wm. Cabell Brown, Virginia.
Chas. P. Anderson, Chicago.
Jas. R. Winchester, Arkansas.
Geo. A. Beecher, Western Nebraska.
Jno. N. McCormick, Western Michigan.

Wm. Walter Webb, Milwaukee.
T. P. Thurston, Oklahoma.
James Wise, Kansas.
S. C. Partridge, West Missouri.
H. L. Burleson, South Dakota.
E. W. Saphore, Suffragan of Arkansas.

Wm. Blair Roberts, Suffragan of South Dakota.
R. H. Mize, Salina.
H. S. Longley, Coadjutor of Iowa.
G. H. Sherwood, Springfield.
E. V. Shayler, Nebraska.
W. F. Faber, Montana.
F. F. Johnson, Missouri.
Fred Ingle, Coadjutor of Colorado.

Diocese of Marquette, became first Bishop of that Diocese, being consecrated on May 1, 1896.

In 1919 he resigned his diocese, owing to ill health. He had before that been appointed to the Episcopal charge of the American Churches in Europe, and retained that charge after his resignation of his diocese, a charge in which his linguistic abilities and his sympathy and good sense made him especially valuable.

Bishop Williams was for some time a member of the Episcopal General Board of Missions and was a delegate to the World Conference on Faith and Order in 1914.

Berkeley Divinity School's Summer Course for Women.

The Summer School of Divinity for Women is to be held at the Berkeley Divinity School from June 11 to June 30. The purpose of the course is to meet a wish that has been frequently expressed that women might be given assistance in studying theological subjects in a more thorough way than has hitherto been provided, and Dean Ladd has arranged this course of three weeks' intensive study, in which the standards are to be the same as those prevailing in the regular divinity courses offered to young men studying for Holy Orders.

The faculty and the courses offered are as follows: Dean Ladd, Church History; the Rev. George C. Foley, D. D., Professor of Systematic Divinity in the Philadelphia Divinity School, Theology and Apologetics; the Rev. C. B. Hedrick, D. D., of Berkeley, New Testament; Rev. Percy V. Norwood, of the Western Theological Seminary, Chicago, Old Testament and Prayer Book, and Miss Adelaide Case, Teachers' College, New York, Religious Education.

The attendance will be limited to twenty-five students who will be required to be college graduates or those capable of doing college work.

The Advisory Committee is as follows: Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary of the Episcopal Church; Mrs. J. F. Moors, Boston; Miss Emily M. Morgan, Brookline, Conn.; Miss Ruth Morgan, Vice-President of the League of Women Voters, New York; Miss Evelyn Preston, Lecturer at the Bryn Mawr Summer School; Mrs. Elihu Root, Jr., New York; Miss Caroline Ruutz-Rees, Head of Rosemary Hall, Greenwich; Mrs. Vladimir G. Simkhovitch, of Greenwich House, New York; Mrs. Willard Straight, of the Berkeley Associates, New York; Mrs. Samuel Thorne, Jr., New York; and Miss Mary VanKleeck, of the Russell Sage Foundation, New York.

The students will be housed in the buildings of the Berkeley Divinity School. Applications for admission and requests for further information should be made to the Very Rev. W. P. Ladd, D. D., Berkeley Divinity School, Middletown, Conn.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Cathedral Shakespeare Service.

On Sunday afternoon, April 22, at the Cathedral of St. John the Divine in New York, the Actors' Church Alliance held its regular Shakespeare service. The occasion was the tercentenary anniversary of the publication of the first folio edition of Shakespeare's works. The Cathedral was crowded to the doors, there being many standing in the rear and a large number of actors and actresses were present. Mr. Cyril Maude (who is appearing at a local theatre) read the first Lesson and the second was read by the Secretary of the Alliance, the Rev. Walter E. Bentley. The musical program was in charge of Dr. Miles Farrow and was very beautifully rendered.

Dean Robbins gave the address of welcome and said how fitting it was that in the metropolis of the New World such a service should be held, while at the same time in London, the metropolis of the Old, similar services were being held in honor of the great bard. He warmly welcomed the Ac-

tors' Church Alliance which, founded in 1899, has spread throughout the United States, Canada, Great Britain, Ireland and South Africa.

He then read a telegram from Mr. George Arliss, the President of the Alliance, warmly commending its work and expressing his strong approval of the service which unfortunately, owing to his professional engagement out of town, he was unable to attend. "Shakespeare," continued the Dean, "was a player before he was a play-maker, and he was loyal to his profession. In selecting nineteen figures to represent the nineteen Christian centuries, in the parape before me we chose Shakespeare to represent his century, because his works constitute one of the world's chief glories and are an inspiration to cleanse men's souls and to better the world."

Professor William Lyon Phelps of Yale University, gave the chief address saying in part: "I am very happy to be here and speak on this occasion for several reasons, the chief being that I am fond of the theatre and am a passionate, joyful adherent of the Christian religion. People ought to know that the theatre is the direct offspring of the Church and that when you behold a play everything you see is the result of the Church. And may I say a word for the Actors' Church Alliance under whose auspices this service is being held. Founded in 1899 by Mr. Bentley it has spread almost everywhere and he must be proud of its extent and great influence. Then, too, the Alliance stands opposed to Sunday performances and strives to give the actor his Sunday rest. Although Shakespeare lived for a time in the slums of London and was buffeted by all the temptations of the world, one who reads him cannot fail to discover the fact that there was embodied therein the work of a man who was not only deeply religious, but sincere in his moral teaching."

Service of Welcome to Bishop Darlington.

Arriving from the Near East and the Holy Land, Bishop Darlington, of Harrisburg, was greeted on Sunday evening, April 22, in the Church of the Heavenly Rest, by the Archbishop of Neopolis in Palestine, the Greek Archbishop for North America, the Rev. Peter Popoff of the Russian Cathedral of St. Nicholas. The Syrian Archbishop sent a telegram. With the Darlington party were Mrs. Darlington and daughter, and the Rev. Dr. B. T. Rogers of Sunbury. At the service, which attracted a crowd filling the Church, prayers were said for Patriarch Tikhon. Bishop Darlington announced he had brought a gold cross in which is imbedded what is claimed to be a bit of the true cross. It was the gift of the Patriarch of Jerusalem to Bishop Gailor, and carries with it membership in the Knights of the Holy Sepulchre.

Bishop Darlington visited the Patriarch of Antioch, who is living at Beirut, and spent three days as the guest of the Patriarch of Jerusalem, being able to leave with the latter a substantial gift of money for relief work. It came from an American layman.

New President of Church Club.

After a long and exceedingly useful service, Mr. Henry L. Hobart has retired from the presidency of the Church Club, and been succeeded by Mr. Henry Goddard Leach. During Mr. Hobart's presidency a great deal has been accomplished. Vice-Presidents of the Club are: Judge Finch, and Messrs. R. Fulton Cutting and John E. Rousma-

niere. The new Secretary is Mr. Edward C. Parish.

The Rev. Dr. Guthrie, at St. Mark's in the Bowery, is to try Christian healing. The Rev. T. P. Boyd, of St. Paul's Church, San Francisco, spoke in St. Mark's on April 29, on the subject, and has been asked to remain in the East four months, making St. Mark's a centre, and teaching and preaching of healing. He is author of several works on the subject.

C.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Recent Gifts and Bequests.

Mrs. Jessie S. Tullock, of San Diego, California, has given \$1,000 to St. John's Sanatorium, Albuquerque, in memory of her daughter, Marjorie Tullock. This gift has been paid upon the mortgage indebtedness of St. John's, and the interest thereby saved is to be applied to aid some sick girl.

St. Ignatius' Church, New York City, the Rev. Wm. Pitt McCune, rector, has presented to St. Mary's Chapel of St. John's Sanatorium, Albuquerque, a beautiful pair of three branched candelabra for the altar.

WASHINGTON.

Memorial Service for Bishop Tuttle.

A service in memory of the Rt. Rev. Daniel Sylvester Tuttle, D. D., LL.D., D. C. L., was held in the Bethlehem Chapel, Washington Cathedral, on Monday, April 23, at five o'clock. There were in the chancel about forty-five of the clergy of the Diocese of Washington, the dean, the chancellor and a canon of the Cathedral, Archbishop Panteleimon representing the Patriarch of Jerusalem and escorted by Dr. George Atkinson and Bishops Murray of Maryland, Cooke of Delaware, Tucker and Thomson of Southern Virginia, Jett of Southwestern Virginia and Bishop Gailor, President of the Church's Council. The entire service was conducted by the Bishops, this plan seeming peculiarly appropriate. The opening sentences were read by Bishop Cooke, the lesson being St. John 6: 37-41, by Bishop Tucker; the Creed and Prayers by Bishop Murray, and the sermon was preached by Bishop Gailor.

The music, consisting of the chant from the Burial Service, an anthem, "Souls of the Righteous," the hymn, "The Strife is O'er" and Chopin's funeral march was rendered by the full Cathedral choir under the direction of Edgar Priest, Cathedral organist.

The ushers for this service were Mr. Melville Church, Mr. M. O. Chance, Commander T. C. Jewell, Mr. Lawrence Lee and Mr. Lomisbury.

Bishop Gailor, in his sermon, sketched in a very simple and intimate way the life of the great Presiding Bishop, showing some of his outstanding characteristics. Bishop Tuttle, he said, was a patriarch and leader in the Church; a man whose strength was gentleness and whose gentleness was strength, and in the fullest sense a servant of Jesus Christ. The service ended with the singing of the Nunc Dimittis and the benediction, followed by the recessional. Members of the Cathedral Council were present and formed a part of the processional. The whole service was simple, dignified and inspiring and

typical of him in whose memory it was held.

Church Publicity Conference.

A conference on Church Publicity under the direction of Rev. Robert F. Gibson, Executive Secretary of the National Department of Publicity, was held at Epiphany Church on Friday, April 27, beginning with a celebration of the Holy Communion, when the Rev. Mr. Wolven was the celebrant. Immediately after this service, the conference adjourned to the Parish Hall, where the business sessions were held. This conference was the second in a series of meetings of similar nature being held in various large cities throughout the country. In addition to the regularly appointed delegates, all of the clergy and laity, interested in the subject of Church Publicity were invited to the conference.

Local arrangements were in charge of the Rev. Thom Williamson, rector of the Church of the Advent and chairman of the Diocesan Board of Publicity.

Annual Council, Daughters of the King.

The twenty-seventh annual council of the Daughters of the King of the Diocese was held in St. John's Church, Georgetown, on Thursday, April 26, beginning with a Quiet Hour conducted by Dr. Dudley, of St. Stephen's Parish, and followed by a celebration of the Holy Communion at 11 o'clock, and business session in the afternoon. Plans were perfected for the entertainment of delegates from neighboring dioceses, who will attend a convention of the daughters in connection with the provincial synod to be held in Washington next November. At the concluding service of the Council that evening, the sermon was preached by Rev. William H. Pettus, rector of St. Mark's Church. Miss Ada Voute, president of the Diocesan Council of Washington, presided at all sessions of the Council.

M. M. W.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop

Churchman's Club Celebrates Twenty-fifth Anniversary.

The Churchman's Club of Maryland celebrated its twenty-fifth anniversary with a banquet at the Hotel Emerson, Baltimore, Thursday, April 26.

Under the administration of Dr. Henry Barton Jacobs, retiring president, the Club has attained a membership of seven hundred and seventy-seven. Under the new president, Mr. Edward Guest Gibson, the goal is one thousand. Judge T. J. C. Williams, of the Juvenile Court, a direct descendant of the first Bishop to be consecrated on the American Continent, Bishop Thomas John Claggett, read a historical paper on the Church in Maryland. An address, which held the audience of five hundred men spellbound, was given by Canon Allan P. Shatford, rector of the Church of St. James' the Apostle, Montreal, Canada. His subject was Internationalism. Dr. Shatford drew a sharp distinction between Internationalism and a one-time used slogan—Cosmopolitanism. Cosmopolitanism dissolved national traits, ideals and patriotism. Internationalism is a spirit of union and fellowship which preserves national consciousness and development. Inasmuch as only spiritual forces could establish good will among the peoples of different nations, it was the special function of the Christian Church to foster and lead in the move-

ment for Internationalism. Its first proclaimed conviction should be that war and Christianity are incompatible. The Anglo-Saxon people, Canon Shatford declared, should perceive a special divine call to lead in establishment of permanent world peace and good will.

At the conclusion of the address the whole assembly rose and gave vent to its feeling with cheers.

A few years ago many of the same group listening to one of our Bishops from overseas was shouting—On to Berlin.

No other alternative presented itself then, but if the world listens and responds to any similar cry again, it will be no easy task to proclaim the Church as the embodiment of the Prince of Peace.

R. F. H.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The New Church Home of the Diocese.

The cut on the cover of this issue is a picture of the new Church home of the Diocese of Virginia, on the corner of Franklin and Jefferson Streets, Richmond, which represents probably the handsomest gift that the Diocese has ever received. It will be a lasting and beautiful memorial to the late Peter H. Mayo, whose residence it formerly was. In presenting this building with its attractive grounds to the Church, Mrs. Benahan Cameron and Mrs. Thomas N. Carter have proved themselves to be worthy daughters of their father, whose untiring activities and liberality was a constant source of help and strength to the Bishops in Virginia for so many years.

The house contains about thirty rooms. The basement will be large enough, and light enough to make an attractive chapel, where daily services can be held by members of the Diocesan staff if it is so desired.

The first floor has a handsome reception hall, library and drawing-room, which can be thrown together so that nearly three hundred people could be seated to hear lectures or addresses. The bedrooms on the second floor can be converted into excellent offices for the Bishop, Secretary and Treasurer of the Diocese, and Dean of the Diocesan Schools. There is a beautiful lawn with handsome shade trees.

The Jefferson Hotel is just across the street, and in every way the location is most desirable, and the possession of this property will greatly add to the efficiency of the Diocese in carrying forward its progressive plans.

Meeting of Interdenominational Missionary Union.

There will be a meeting of the Interdenominational Missionary Union, at the Broad Street Methodist Church, Richmond, on Wednesday, May 9, beginning at eleven o'clock.

Judge Ricks will speak about the Covington School for Boys, and Miss Hayes, of the Salvation Army, will make an address. Interesting reports will be read, and it is hoped that all churches will be well represented. The meeting is open to the public.

Piedmont Convocation.

The Piedmont Convocation held its one hundred and eleventh semi-annual meeting in Trinity Church, Manassas, April 23-25. Dr. Claude Lee made the address at the Missionary meeting Monday night, speaking as a "concrete" example of Missions of the good work

going on in the Hospital at Wush, China.

On Tuesday, the Rev. Dr. W. J. Morton gave the meditations in the Quiet Hour on the personality and help of the Holy Spirit. At the Communion service, the Rev. Dr. B. Green preached on the text John 14:2, "The Place Prepared: the soul prepared; and the Presence of the Lord." At the night service the Rev. Dr. J. Francis Ribble spoke on the Purpose and Value of the Summer Schools, especially that held in Charlottesville, Va., in August. At the business session the Rev. Dr. K. J. Hammond was reelected Dean, the Rev. P. F. Hall treasurer, and the Rev. A. Stuart Gibson secretary. The Rev. Mr. Hall was elected Convocational representative of the clergy, and Mr. Ramey of Marshall, layman to the Executive Committee of the Diocese. A report was received from the Dean of the Theological Seminary, the Richmond City Missionary on Social Service, especially in hospital help, and from some of the parishes in the Convocation. The Rev. Mr. Hinkle, of Leeds' Parish, preached at the service on Wednesday morning. An invitation was accepted from the rector to hold the autumn meeting in Upperville, Va.

The members of the Convocation enjoyed particularly meeting in the new Church in Manassas, and the hospitality of the congregation. They are to

Death of Bishop Harding

Just as we go to press comes the news of the death of the Rt. Rev. Alfred Harding, D. D., Bishop of the Diocese of Washington.

Bishop Harding died at his home in Washington Monday night, April 30, after an illness of several weeks.

be congratulated on having it and the commodious parish building.

Mr. John H. A. Bomberger, a student at the Virginia Theological Seminary, has accepted a call to St. Paul's Church, Haymarket, Virginia. He is a native of Norristown, Penn., and entered the Seminary from that state, but has recently been transferred to the Diocese of Virginia. He had been an active lay worker before entering the ministry, and for the past few years has been a field secretary for the Brotherhood of St. Andrew, and was sent as a delegate to the Brotherhood Convention held in Portland, Oregon, last October.

He will be ordained in Philadelphia on Whitsunday, and take charge of the work at Haymarket in June.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Bishop Jett Resigns Presidency of Provincial Board.

Bishop Jett has found that, owing to the numerous and heavy demands upon his time and strength, both within and outside of his diocese, it was scarcely possible for him to conduct, as he felt it should be conducted, his office as President of the Board of Religious Education of the Province of Washington. With great reluctance therefore he has tendered his resignation of this office effective April 18.

Bishop Jett was elected to the Presidency of the Board as the successor of the Rt. Rev. Rogers Israel, D. D., who died in January, 1921, and has taken the keenest interest in its work.

Two Ministers Leaving the Diocese.

Greatly to the regret of their many friends throughout this diocese, the Rev. William Byrd Lee, Jr., rector of Christ Church at Blacksburg, and the Rev. Luther G. H. Williams, rector of St. Thomas' Church at Abingdon, have recently resigned their charges.

Mr. Lee, who took charge of his present parish in 1919, has done an unusually effective and valuable work among the students of the Virginia Polytechnic Institute. In addition to his work in Blacksburg, he has charge of Emmanuel Chapel at Merrimac Mines, locally known as "High Top." He is President of the "Boosters' Club" of Blacksburg, and he and his family will be greatly missed there and in the diocese generally when he takes up his new work, probably in June, as rector of St. Bride's Parish, Berkeley, Norfolk, Virginia.

Mr. Williams came to Abingdon from Mississippi in July, 1921, and has had charge of St. Thomas' in Abingdon, and the Chapel of the Good Shepherd, "the Knobs," out in the country, with occasional services also at Damascus. In his ministry at Abingdon he has taken especial interest in work among the young lady students at Martha Washington College and Stonewall Jackson Institute. The work at the Knobs has taken on new life. For some years prior to his coming the interest of the people had flagged and the building had gotten in bad repair. Mr. Williams attacked the problem here with energy and with excellent results in every way.

He goes in May to take up work under Bishop Remington in Eastern Oregon and will carry with him the affection and good will of many friends that he has made during his short stay in the Diocese of Southwestern Virginia.

Memorial Service for Bishop Tuttle.

During the session of the Executive Board of this diocese, which was held in the Parish House of Christ Church, Roanoke, on Friday, April 20, the Board adjourned at two o'clock and attended in a body a short service in memory of Bishop Tuttle, the service being conducted in Christ Church by Bishop Jett.

New River Convocation.

An impressive pageant, presented by the Rev. Luther G. H. Williams, rector, and some of the ladies of his congregation, marked the opening of the spring session of the Convocation of New River in St. Thomas' Church, Abingdon, on the evening of Monday, April 23. Having for its title "America's Gifts," it showed in graphic fashion the amount which is given by Americans for the work of home and foreign missions as compared with the huge sums they spend annually for luxuries and amusements of various sorts.

Following this the initial sermon was preached by the Rev. David H. Lewis, rector of St. Paul's Church at Salem.

Tuesday morning Quiet Hour was conducted by the Rev. Deyall L. Gwathmey, of St. John's Church, Wytheville, and the Rev. G. Otis Mead, of Christ Church, Roanoke, preached the Convocation sermon. The Rev. Claudius F. Smith, Diocesan Missioner, read an essay on "The Causes and Remedies for the Slow Growth of this Church in Comparison with Those of Other Christian Communions." This essay and the subsequent discussion, led by the Rev. Edgar C. Burnz, of Saltville, evoked the greatest interest. The Rev. David H. Lewis led a conference on Missions, and the Rev. L. G. H. Williams led

one on Religious Education, following which the Rev. Edw. W. Hughes made a talk on Social Service.

At the evening session, after a conference between Bishop Jett and the clergy and others, the Rev. Mercer P. Logan, D. D., discussed in a most interesting and inspiring way his work in connection with the DuBose Memorial Church Training School at Mont-eagle, Tennessee.

The Rev. Edward W. Hughes was elected Dean of Convocation in place of the Rev. W. B. Lee, Jr., who is leaving the diocese.

It was decided by resolution to hold the fall session of this year in Roanoke in connection with a preaching mission.

The ladies of St. Thomas' congregation served a delightful luncheon and showed every possible attention in their hospitality to their guests.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Interesting Service at Cape Henry.

A special service was held at Cape Henry on the afternoon of April 26 in commemoration of the landing and religious service of the first permanent English settlers at that place on April 26, 1607. The service was under the auspices of the Norfolk Clericus with the Rev. H. H. Covington, D. D., rector of Old St. Paul's, as chairman of the committee. The service consisted of Scripture lesson, Creed, prayers and hymns, and an address by the Rev. W. A. Brown, D. D., rector of St. John's, Portsmouth. The clergy of this section were present and vested, and people from Norfolk and the surrounding country attended the service.

Dr. Covington's Tenth Anniversary.

On the evening of April 27 the congregation of Old St. Paul's, Norfolk, gave a reception in the Parish House to the rector, the Rev. H. H. Covington, D. D., on the completion of ten years as rector of that Church. During the evening, the Senior Warden, Mr. Robert B. Tunstall, on behalf of the congregation, presented Dr. and Mrs. Covington with a handsome silver service. Mr. Tunstall commented on the restoration of the interior of the Church building to its original type (1739), and the conversion of the Church from a pew to a free church, as the two outstanding events of the decade.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Centennial Celebration of the Diocese: The Annual Convention.

Fully one hundred and fifty delegates including the clerical and lay delegates to the Diocesan Convention, the Woman's Auxiliary, the Church School Service League and the Conference on Young People's Work, attended the Centenary Celebration of the Diocese of Georgia in historic St. Paul's Church, Augusta, April 22-24, and it is certain that the Diocese has begun a new century indeed, for the inspiration first of the celebration itself, of the number in attendance and the presence of between seventy-five and eighty young people gathered for the first time in a diocesan meeting, cannot have failed to leave a lasting impression that must bear fruit throughout many years to come, and that will advance the Church's Program as never before.

The celebration opened contrary to the convention custom, on Sunday morning with a Celebration of the Holy Communion which was mainly a Corporate Communion for the Church School Service League and the Young People's Service League, and at 11:30 o'clock the service of Morning Prayer was held. Following the choir, the vestries of Christ Church, Savannah, and St. Paul's, Augusta, two of the three parishes represented at the time of the organization of the Diocese in St. Paul's Church, in February 1823, preceded the clergy of the Diocese, and one or two visiting clergy from the sister Diocese of Atlanta, and then came the Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina; the Rt. Rev. Albion W. Knight, D. D., the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta; the rector of the parish, the Rev. G. Sherwood Whitney, and the Bishop of Georgia. Bishop Reese preached a historical sermon, reviewing the Diocese from the Colonial period in pre-diocesan days to the present time. In the Ante-Communion service, Bishop Finlay read the Epistle and Bishop Knight the Gospel. Bishop Reese was the celebrant for the Holy Communion, assisted by Bishops Mikell, Finlay and Knight.

St. Paul's Church was packed for both the morning and evening services, and at the latter the two addresses were given by Bishop Mikell and by Dr. William C. Sturgis, Educational Secretary of the Department of Missions. Great disappointment was felt over the inability of the President of the National Council to attend as he had promised. Bishop Gailor, who was to have taken a prominent part in the proceedings, was detained in Washington for a Memorial Service to the late Presiding Bishop.

The business session of the Convention convened Monday morning. The most important piece of legislation transacted during the Convention was the decision to purchase an Episcopal residence as soon as the business arrangements can be made. Sufficient funds are not in hand, and it will be necessary to borrow the balance. Bishop Reese read his annual report at the first session. In alluding to the centennial event Bishop Reese said, "One hundred years of service and growth lie behind us, and the present is with us for duty and the future lies before us for more years of service I trust for you. May God be with us today and for all future days and give us wisdom and courage and faithfulness, so that the inheritance we have received from our fathers may be enriched and enlarged by our labors to our posterity. May they look back to our day with the same gratitude to God which I am sure we all feel to Him for the steadfast loyalty and self-sacrificing labors of the men and women of the past."

The Registrar, Treasurer of the Diocese and Treasurer of the Executive Council were reelected, and the Rev. W. T. Dakin was elected to the Standing Committee in place of the Rev. Dr. Wing, who has left the Diocese. The new members of the Executive Council are the Rev. E. W. Halleck and Mr. R. C. Balfour, Sr. Delegates elected to the Provincial Synod are the Rev. Messrs. J. M. Walker, J. B. Lawrence, W. A. Jonnard, Robb White, Jr., J. D. Miller and D. W. Winn and Messrs. R. Y. Smith, W. K. Miller, J. H. Merrill, J. D. Twiggs, A. B. Moore and R. C. Balfour, Sr.

On the site of old Fort Augusta, by the banks of the Savannah River, under the beautiful setting of St. Paul's Churchyard, a pageant on Church History, witnessed by one thousand persons, was presented on Monday after-

noon under the auspices of the Diocesan Department of Religious Education. Due to the illness of Dean Long, of Quincy, who was to have prepared the pageant, the Executive Secretary of the Department, the Rev. W. A. Jonnard, one month ago, supervised the putting together of the lines, and wrote a great part himself. More than two hundred and fifty people took part in the episodes, which began with the Upper Room, followed by a procession of the early Prophets and Martyrs of the Church. Following this were the episodes as follows: "England Repudiates Papal Supremacy"; "First Church Service on American Soil"; "The Church in the Georgia Colony". Included in this was represented the first Sunday School in the world begun by the Rev. John Wesley in 1734, in Christ Church, Savannah, the organization of St. Paul's Parish, Augusta, and the organization of the Diocese, the pageant closing with a tableau of the Church of the Present and Future.

A Diocesan Family Dinner was the chief social feature when over two hundred gathered and addresses were made by the Bishop of Georgia, the Bishop of Atlanta, the Bishop of South Carolina, and Miss Sarah Barnwell Elliott, daughter of the first Bishop of Georgia.

Deserving special mention is the Conference of Young People's Service Leagues, and on suggestion of the Bishop and sanctioned by Bishop Mikell, a Georgia Joint Y. P. S. L. was formed to hold annual sessions, in addition to diocesan annual meetings, and with a joint president and secretary. The officers elected are: Thomas Marion Johnson, president, and Mrs. W. J. Cranston, both of Augusta. The Church School Service League held its second annual meeting, and all officers were reelected. Mrs. Asbury Hull, Jr., of Augusta, is president.

At the Woman's Auxiliary's thirty-first annual meeting, forty-six were present, and all officers were reelected. Mrs. A. C. Haskell, of Augusta, is president. Addresses were made by the Bishop, Bishop Finlay, Bishop Guerry, Dr. Sturgis, Mrs. A. M. Wadell of East Carolina, the Executive Secretary of the N.-W. C. Department, and the Archdeacon of the Colored Work, the Rev. J. Henry Brown.

E. D. J.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

New Parish House for St. Paul's, Edenton.

A \$25,000 Parish House for St. Paul's, Edenton, the Rev. R. B. Drane, D. D., rector, is now assured.

A partial canvass of the parish has resulted in the making of pledges totaling \$19,000, and there is no doubt but that the balance will be pledged.

St. Paul's Parish, though the second oldest in the Diocese and State, has recently shown many evidences of vigorous life. During the period of the Nation-Wide Campaign, it led the whole Diocese in the amount contributed per capita. With a communicant list of one hundred and thirty-three, over \$4,000 was contributed to the Nation-Wide Campaign in 1921, the same generous spirit being shown in the other three years. St. Paul's people respond in the same generous manner to every call that is made upon them.

This parish has at least three claims to distinction, besides its generous spirit. The present brick structure, handsome and commodious in every way, was erected in 1736, just two years after the construction of old St.

Thomas', Bath. The second item is that Dr. Drane, the present rector, has been rector for over forty-five years, having served the whole period of his priesthood in that parish. The third item is that the Ven. F. B. Drane, Archdeacon of the Yukon, is from the parish, being a son of the rector.

Death of a Loyal Colored Churchman.

Prof. J. P. Butler, a Colored communicant of the Church, who lived for forty years in a community where there was not another Episcopalian, white or black, and who never wavered in his loyalty to the Church, recently died at his home in Jamesville, N. C. His funeral was conducted by the Rev. Theodore Partrick, Jr., rector of Grace Church, Plymouth, in the Colored Methodist Church of Jamesville. A number of white merchants of the town closed their places of business as a mark of respect and a number of white friends attended the funeral, so great was the esteem in which he was held.

Though Prof. Butler was a loyal communicant of the Church, he supported all of the denominational churches in Jamesville. He left a legacy of \$200 to the Church of the Advent, Williams-ton, the nearest Episcopal Church, and one which he attended occasionally, while the rest of his property was divided among the Methodist, Baptist and Christian churches of Jamesville.

Two highly successful Preaching Missions have recently been held in the Diocese of East Carolina by the Rev. John Hartley, Ph.D., of Southern Pines. For two weeks preceding Easter Dr. Hartley was at St. John's, Fayetteville, where he held two and three services every day. Upon the completion of his Mission the vestry of St. John's drew up a resolution, commending the work of Dr. Hartley in the warmest terms. After Easter Dr. Hartley held a two weeks' Mission in Christ Church, Elizabeth City, where he met with a most encouraging response. Every Church in that city had revival services at the same time, and the report reaches us that Dr. Hartley's contribution to the spiritual uplift of the city was most effective.

Contribution to the Mission Field, East Carolina has made a distinct contribution to the missionary work of the Church by releasing two of her candidates for the ministry for the work of the missionary field. Dr. A. C. Tebeau and Mr. Arthur Mackie, who finish this year at the Virginia Seminary, have volunteered. Dr. Tebeau, who was a practicing physician at Fayetteville, N. C., before he decided to go into the ministry, and who is now president of the student body at the Seminary, will go to Eastern Oregon to work under Bishop Remington. Mr. Mackie goes to Cuba.

Among the many schemes evolved by the Rev. W. R. Noe, Executive Secretary of the Diocese, for furthering the forward program of the Church, is the publishing of an honor roll of those parishes and missions in the Diocese which meet their financial obligations promptly. This honor roll is published in the Mission Herald, the Diocesan paper.

The practice of waiting until along toward the end of the year to remit to the Diocesan Treasurer on account of Diocesan and General Church objects has resulted in many a deficit. Mr. Noe and other Diocesan leaders are urging the people and the parish treasurers to contribute and remit regular-

ly and systematically. Good results are being obtained.

T. P., JR.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Church School League Gives Large Offering.

An increase of twenty-five per cent over the diocesan offering of last year marks the steady progress which the Church Schools have been making in Delaware for the past three years.

The annual presentation service was held April 22 in Trinity Church, Wilmington. Many clergy were present, with two representatives from most of the classes of the Church Schools of the Diocese. The Rev. Frederick Kirkus, D. D., rector of the Church in which the service was held, conducted the service, assisted by the Rev. Alban Richey, D. D., Rev. Charles W. Clash, and Rev. Charles A. Rantz. Bishop Cook addressed the children and awarded the banner.

The diocesan banner is awarded to the school making the best record in the Lenten Offering, taking the amount of the offering, the amount per capita, the amount of increase per capita and the total increase as the basis of award.

This year the banner was won by St. Thomas's School, of Newark, which presented an offering of \$640.34 from fifty-five scholars, an increase of \$40.34 over last year and representing \$15.28 per scholar. The second place was won by Immanuel Church, Wilmington, which presented an offering of \$1,480 from two hundred and twelve scholars, an increase of \$570 over last year and representing an average of \$6.98 per scholar. Immanuel held the banner last year, and the basis of award is such that it is practically impossible for any school to win the award two consecutive years.

The total amount of the offering as announced by Mr. Frederick Bringhurst, chairman of the committee on award, was \$5,496.89. Several schools are yet to report. The amounts per capita for the last three years have increased at the rate of \$1.49, \$1.95 and \$2.88.

J. H. E.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Pageant of Religious Education.

On April 6 Grace Church School of Grand Rapids (the Rev. G. P. T. Sargent, rector), presented a Pageant of Religious Education as the climax of the Annual Convention of the Kent County Sunday-school Association. This is an interdenominational association, including many Holland Reform and other Churches that had not seen the value of Pageantry in Religious teaching. All were greatly pleased and greatly impressed by the teaching value and also by the reverent devotional inspiration of the evening.

"Out of the Bible," by Lyman Bayard, was used—with a good deal of change in the music and in the ending—introducing a Missionary thought toward the close and leading up to a climax that pointed to the Altar and recognized the Sacrament of the Holy Communion, the living presence of Christ with us today, as our greatest source of help and guidance—and mak-

ing the pageant a suitable one to be given in an Episcopal Church.

In addition to the preparation of this very helpful and instructive Pageant during Lent the Grace Church School children earned \$1,760.80 for their Lenten Offering.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Presentation of Lenten Offering.

Nearly one thousand pupils and teachers of the Church Schools of Cincinnati and the vicinity met in St. Paul's Cathedral on the afternoon of the Third Sunday after Easter to present the Lenten offering, which had been gathered in the Mite Boxes.

Twenty-three schools gave an offering of \$2,374.97, with four schools to hear from. The per capita ranged from twenty cents to \$3.

An interesting address was made by the Rev. James D. Gibson, rector of Trinity Church, Covington, Ky., who told of the plan of class apportionments or quotas by which the offering of his own school and of the school of the neighboring parish of St. Paul's, Newport, Ky. (the Rev. E. T. Jillson, rector) had been remarkably increased—his own growing from \$50 to \$400.

Bishop Vincent was present and took part in the service. The Rev. Dr. J. D. Herron, acting Dean, the Rev. Robt. M. Hogarth, chairman of the local committee, several of the other clergy and several vested choirs of children took part in the service.

As Cincinnati is a city of magnificent distances, covering seventy-five square miles and several of the schools came ten or twelve miles, the attendance was quite creditable.

The Cincinnati Convocation banner for best per capita offering was presented to Christ Church School of Glendale.

Harrison Leib, one of the founders of Trinity Church, Hamilton, and son of Commander Thomas Jefferson Leib, United States Navy, who served with Farragut in the War Between the States, died at his home in that city on April 24, aged eighty-four years. He was for more than thirty-five years a representative of the Franklin Sugar Refining Company, of Philadelphia, in Cincinnati.

C. G. R.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

An Interesting Contest.

A helpful contest has just been closed among the Church Schools of the District of Oklahoma. The Bishop offered a handsome framed picture to the Church School which had the largest average Mite-Box Offering during Lent. The Schools were divided into three groups, those which had one hundred or more scholars, those which had under one hundred, and the Church Schools of our Colored congregations. In class A, Grace Church, Muskogee, won the contest, with a total offering of \$415, and an average of \$2.36; Sapulpa won in the second group, with a total offering of \$136.41, and an average of \$4.26 per box. St. Phillips, Muskogee, won in the third class, with a total offering of \$6.50, and an average of fifty-four cents. These prizes will be presented in person by the Bishop during the next two weeks.

(Continued on page 22.)

Family Department

APRIL.

1. Easter Day.
8. First Sunday after Easter.
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. Wednesday. S. Mark.
29. Fourth Sunday after Easter.
30. Monday.

Collect for Fifth Sunday After Easter.

O Lord, from Whom all good things do come; grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Collect for Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For the Southern Churchman.

"Go Ye."

Alice B. Joynes.

"Go, tell to all the story of My love.
Tell that I have died the world to save.
Now go I to prepare a home above,
Death I have conquered, and the cruel grave."

Thus spake the Saviour Christ, the Prince of Peace,
Ere He returned unto His Father's throne—

"Go forth, and never let your efforts cease,
Until the kingdoms shall be all my own."

He spake, His pierced hands in blessing raised,
And, lo! a cloud concealed Him from their eyes.

In silent awe long the disciples gazed;
Then they went forth to teach and to baptize.

But not alone they went. Their risen Lord

Had promised to be with them to the end;

And they rejoiced, and trusted to the word

Of Him who was their Master and their Friend.

To us also was sent this word of love;
We also must the great command obey.
While He is watching from His throne above,

We must go forth and do His work today.

The time is short, the laborers are few,
We must not fail to do His holy will.
His aid is promised when His work we do,

The task He gave the faithful must fulfil.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Retirement to Ephraim.

John 11:54.

The Rev. Louis Tucker.

Our Lord walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with His Disciples.

No one seems to know where Ephraim is. Virtually all comment identifies it with Ephron, fifteen or twenty miles northeast of Jerusalem, close to the Samaritan border, west of Jordan, near the little sterile district marked on some maps as the wilderness of Ephraim and within the political jurisdiction of Judea. Having so identified it, most comment points out that the place ought to be outside Judea, beyond jurisdiction of the Sanhedrim. Our Lord, on His return to Jerusalem, traveled on the border between Samaria and Galilee; a thing which would make Him go away from Jerusalem by the whole width of Samaria if the Judean Ephron were his starting-point; but which needs only a moderate detour to meet his friends from Capernaum if he started from the northeast corner of Perea. On the whole, we take a hypothetical Ephraim in Perea as more likely than the actual Ephron in Judea.

Our Lord rested there. Men have learned what it means for a doctor to rest from practice, an orator from speaking and a Bishop from travel. Rest from travel Our Lord had taken already, at the place where John first baptized. Rest from travel and public speaking He had taken for a few days at Capernaum, after the Transfiguration. But rest from all three He seems to have taken here for the first and last time. Pastors of a congregation some of whose members are always in bitter sorrow, some in bewilderment, some in sickness, these alone know what that means. Many a weary parish priest, many a worn-out Bishop whose conscience has smitten him for leaving work where he was needed, but at which he was breaking down, has felt the comfort of Our Lord's rest in Ephraim.

Hitherto in these studies of Christ's life, we have placed events in the order which seemed to us borne out by the evidence. In this we have followed first one authority then another, giving unswerving allegiance to none. We may have erred. Certainly we have often been guided by a mere balance of probability. But, at least, a coherent well-knit and dramatic plot developed. But now, for reasons not connected with evidence; connected, at most, with facts elusive we place the blessing of the little children at Ephraim. We yield to none in realization that John Mark and Levi Matthew mention it after a discourse on divorce delivered by Our Lord after He had left Ephraim. Luke the Physician tells it still later—after that parable of Pharisee and Publican which some hold delivered in Jerusalem. None of the Gospels are rigidly chronological. Luke is the only narrative even approaching it, and Luke was not there. Balance of tangible evidence is in favor of Our Lord's blessing the children af-

ter He left Ephraim.

But there are considerations intangible which offset this. Our Lord had leisure, for the first time since cleansing the Temple. For a lover of children, leisure and the society of the Little People are the same. He rediscovered children and introduced them to a stony-hearted world, and children know their lovers at a glance. The rosy, curly-headed innocents are wiser than the Seven Sages in reading hearts, and surely they read His.

He called the children to Him. How He came to Ephraim and what He did there are problems for the critic; but what the children thought of Him is matter for a poet. He was a stranger, tall, surrounded by grown men who served Him. If He had His rights He would be king. This the children knew; and this alone was enough to put a fringe of peeping heads about each door-way, make chubby hands clutch every low window-sill, and set bright eyes sparkling over every parapet. He knew them by name, of course. Mary and Susan and Sam and Dan and Eli were personal friends of His in a day. He who told the world that, unless we become as little children, men cannot enter the Kingdom, was of all most certain to cure little Joshua's bumped head and comfort Miriam for her broken toy. We think He mended the top—mended it with string and glue. Who can doubt that the same power which raised dead Lazarus healed little Jonathan's sore foot, and cured the bruises when Daniel tumbled off the well-curb? There must have been fascinating stories, too; stories told to whole armfuls of little people and beginning, "When Abel was a little boy," or "Once upon a time there was an angel." There is no direct record. The Apostles were much too dignified to join such a group. But we wish every set of deductions in this book were as probable as this.

When He left Ephraim the children took leave of Him. There is no record, but again the certainties of human nature supplement the silences of Holy Writ. He was going to His death and knew it. They clung to Him—they must have clung to Him—and would not be comforted. He promised to see them—He must have promised—and each promise made under that shadow of death meant a resurrection appearance or a meeting in Paradise. But the older children were not the only ones. There were toddlers and chubby crawlers who crowed when He came by and loved Him dearly.

The Ascension.

The Resurrection of Our Lord is followed, quite naturally, by His Exaltation. Between these two events lay the great forty days, during which time Our Lord established in the minds of His Apostles "by many infallible proofs" the fact of His Resurrection, and although His glorified body was made visible only "to witnesses chosen before of God," yet these were a numerous company, for we are told that He was seen of Kephas, then of the twelve; after that He was seen of about five hundred brethren at once; after that He was seen of James, and then of all the Apostles.

Also during these forty days we are led to infer that He gave much intensive instruction to the Disciples regarding the character of their future work and the form which organized Christianity was to take. These things being accomplished, His earthly work was done, and He was permitted, in a very real sense, to return to the Father.

But when the heavens rang with the

cry "Lift up your heads, oh ye gates, and be ye lifted up everlasting doors, that the King of Glory may come in," earth and Heaven were seeing a new thing in the exaltation of that humanity which Our Lord had made His own. Here we find the complement of the Resurrection. The bans of death and of sin indeed had been broken, but it remained to "open the Kingdom of Heaven to all believers," and the Exaltation of our Lord's human body is the promise of the exaltation which man shall share with Him and in Him. Christ's Ascension fixes the goal of Christian life; not earth, but Heaven, is our home, and as our Lord redeemed from death the whole man, body, mind and spirit, so is the exaltation of the whole man a part of the Divine Plan. The Ascension then is God's answer to the materialism from which it is so hard for man to free himself. Life, after all, is spiritual in its character, and its spiritualizing and refined influences must reach even that which is most material in our nature; so deep and so high are the Divine purposes for us.—Seattle Churchman.

Immanence.

"Some make vain search,
Then say—'There is no God!'
I find His presence
In an upturned sod.

And others wait
For Him in might to pass:
I gauge His greatness
From a blade of grass.

"Could I but glimpse His glory!
Faintheart sighs:
And wayside daisies
Stare in mute surprise.

"Oh! but to hear," they wail,
'As Moses heard.'
They hark, but heed not
Wind nor bee nor bird.

"His fleshly touch
Would firm our faith again!
Some cry: yet shrink they
From their fellowmen."

—Selected.

A Word From Christ.

Suppose Christ were here in bodily presence, so that we could see His face and hear His voice, and touch the hem of His garment, as men and women did in Galilee—here to give us just one word as a message to abide with us through the coming days—what would it be?

We are sure of this, it would be like that He said in the Gospel, for "Jesus Christ is the same yesterday and today and forever." That is the real value and joy of the Gospel when a believer reads it, that we know from the reading of it what He would do and say if we could watch and hear Him. So I dare bring to you a word as if it were straight from Himself, the greeting and counsel and wish of our Master for the new year, a word which one of the greatest New Testament scholars of the past century said represented better than any other phrase, the whole spirit and message of Christ's Gospel, "Fear not, only believe."

"Fear not!" Fears gather like clouds, as we stand and look forward. I doubt if there are many of us who face this year without some apprehension. One day I watched from a height near Geneva hoping to see the great Alpine summits; but all the day the clouds were thick, and one could catch only fleeting half-glances of the snow-capped peaks. So the clouds gather, as we look forward. Some of us have

personal apprehensions. Life is slipping by very fast. Several men and women, during the past year, have told me of their growing dread of the end of life. The end of the year accentuates that dread. Innumerable causes of anxiety and worry cloud the future. It may not be for ourselves that we are apprehensive; it may be for our friends; for some cause in which our hearts are enlisted; for our country; for the honor and progress of the Church. For all of us there hang over the vista of the future the dark clouds of trouble and danger for the world. We are peculiarly exposed to the dread of another war, because of the experiences immediately back of us. "The burnt child dreads the fire."

This is the message of Christ, "Fear not." That word is characteristic of all the Bible. One of the first words spoken to Abraham began with that phrase, "Fear not." When Joshua halted at the verge of the Promised Land, afraid of the great task of conquest, the message came to him, "Only be thou strong, and very courageous." When the sensitive soul of Jeremiah shrank from the hard task entrusted to him, there came the assurance that God would make him like a pillar of brass, able to stand before his work without fear. The first word of the angels at Bethlehem was "Fear not." One of the last messages of Paul was the word to Timothy, "For God hath not given us the spirit of fear." When John saw the vision of the victorious Christ, the first word that came to him was "Fear not." All through the Bible that is the constant message of God to the soul of man, "Get fear out of the way; be not afraid; be strong and very courageous."—Wm. Pierson Merrill, D. D.

Tell me, what is this innumerable throng
Singing in the heavens a loud angelic song?

These are they who come with swift and shining feet
From round about the throne of God the Lord of Light to greet.

Tell me, how may I join in this holy feast
With all the kneeling world, and I of all the least?
Fear not, O faithful heart, but bring what most is meet:
Bring love alone, true love alone, and lay it at His feet.

—Richard Watson Gilder.

Louis Pasteur.

A few months ago the centenary of the birth of Pasteur was observed with an admiration due to his scientific fame, and a gratitude due to his service of the cause of humanity. Absorbed, throughout his mature life, in his scientific studies, their underlying motive was humanitarian. His steady perseverance in his work, in spite of sickness, misfortune and sorrow, in the interest, above all, of human health and life, gives us a reverence for the man as high as our appreciation of his genius.

He is best known, perhaps, by his discovery of a cure for rabies, that dreaded disease, afflicting both man and beast; but this is only one in the long list of his achievements and benefactions. He discovered a cure for anthrax, the control of puerperal infection, the use of vaccine to destroy the virus of certain other diseases; and his study of ferments was perhaps his greatest service, as touching more persons and saving more lives. This study led to the means of the destruction of the germs that produce fermentation in milk, making possible the keeping of milk sweet and wholesome for a

longer time. In particular, the health and comfort of little children have been immeasurably served in this way.

So his hundredth anniversary was celebrated throughout the world, with the honor and gratitude due to so great a benefactor of the race.—Exchange.

For the Southern Churchman.

Some Bible Mountains.

Eugenie du Maurier.

"I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord."

If you have ever watched the purple tints on a range of mountains when the sun sinks out of sight behind them, sending glorious colors far up in the sky, you will easily understand what the Psalmist meant who looked above all that glory for help from its Creator.

Some of the greatest events in the world's history took place on mountain tops; and the Scriptures mention many of them. On Mount Ararat after the flood the Ark rested; it was on Mount Horeb, in the desert of Sinai, often called Mount Sinai, that Moses received the two tables of stone on which were the Ten Commandments that God had given him. It was from Mount Nebo, the summit of which is called Pisgah, that Moses saw the Promised Land which he was not allowed to enter. Mount Zion was the site of King David's palace. Tabor is thought to have been the scene of the Transfiguration. From the Mount of Olivet Jesus wept over Jerusalem and foretold its destruction. The greatest sacrifice in all history took place on the Mount of Calvary.

But Olivet has a happier scene to remember; for from this mountain, over against Bethany, the King ascended.

Not Tired of Jesus Christ.

The longer I live, and the more I see of things, the more I am convinced that the Christian Church must take the stand of Paul in Corinth. It must preach Jesus Christ. I have been about a good deal, and I find that wherever anybody will speak with any degree of seriousness about Jesus Christ, people will listen. You hear splendid sermons about all sorts of things, and you forget them, but if in the course of the sermon something has been said that seems to shed a gleam of light upon that life and upon that character, you remember that. That is my experience; it is what gives value to the whole story. Men and women are not tired of Jesus Christ.—T. R. Glover.

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For the Young Folks

The Boy Who Forgets.

I love him—the boy who forgets!
Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what the others shall play;
Forgets about others to learn
The gossip things that "they say."

He forgets to look sulky and cross
When things are not going his way;
Forgets some one's gain is his loss;
Forgets in his worktime his play.
This is why I must take his part,
Why I say he is one of my pets;
I repeat it with all of my heart:
I love him for what he forgets.

—St. Nicholas.

For the Southern Churchman.

THE MOON PRINCESS.

A Fairy Story From the Japanese.

Translated by Gladys Fauntleroy.

Once there lived a poor wood-carver, who eked out a scanty existence by going out into the forest, cutting down bamboo trees, and making from them pretty trifles to sell. One day, just as he was going to chop down a tree, he saw something shining at its root. Stooping closer to see, he perceived a shining lump of gold, and seated on it as on a throne, a tiny little girl. The old man, amazed, picked up the child, who was no more than three inches in height, and placing her carefully on the palm of his hand, bore her home to his old wife. "See what I have found in the forest!"

The old woman, astonished at the little girl's dainty loveliness, exclaimed: "Ah, she is like a radiant princess. Let us call her Kagaya-hime." The old people loved the tiny maid and reared her with tender care.

Months and years sped swiftly by, and Kagaya-hime was a tall, slender maiden of surpassing loveliness. The old wood-carver and his wife were no longer poor, for, since the child's coming, every bamboo had borne for them a golden treasure at its root. They lavished their affection on the foundling, while she repaid them with loving obedience.

The fame of Kagaya-hime's beauty spread abroad, and from far and near came suitors for her hand. Even the King entreated her to share his throne, but for all the beautiful girl had only "No." for answer.

At last, one spring, the foster-parents observed that Kagaya-hime grew pale and sad. Sometimes they surprised traces of tears on her cheek. "Why do you weep, dear one?" they asked. One night she told them the reason for her tears: "Do you see that shining moon? That is my native land. I am the daughter of a monarch there. Only for a time was I lent to you, and earth when the full moon of the sixth month sheds its radiance over the world, then

must I return to my father's court. It is so decreed. I weep because I must part from you, who have shown me such great kindness."

All too soon came the night of the summer moon. It shone forth with ten-fold splendor, bathing the earth in glorious light. Then, riding on the fleecy clouds of evening, came the messengers for Kagaya-hime. Weeping, she embraced her foster-parents; weeping, bade them adieu. "Do not forget Kagaya! Never, never shall the memory of your goodness fade from my heart! On other moonlight nights, look toward my distant home, and know Kagaya remembers!"

She entered her golden chariot, which mounted swiftly upward, and vanished from their sight.

But ever after, when the moon shone forth in splendor, the shining rays seemed to the aged couple, messengers from Kagaya-hime!

The Missionary Squirrel.

Bobby and Betsy had no intentions of straying off into the woods when they went to play one spring morning beneath the big shade tree that stood near their new Western home, where their father had been sent to preach to the Indians.

One morning the twins decided to play beneath the big tree that stood nearest their home and, oh, what a good time they had! The limbs on this particular tree were very strong and made splendid swings.

Just as they were going back home a little gray squirrel came hopping along; he didn't seem to be very wild, and the children, of course, wanted to play with him. They began to offer him bits of bread, and he would snatch a bite and go scampering away; then they would follow him again.

Presently the children looked around in astonishment. The woods seemed to be closing in about them.

"O, Bobby," Betsy wailed, "we are lost!"

"I guess we better keep on following the squirrel," Bobby answered slowly. "I believe he is somebody's pet."

Betsy could think of nothing better than that, so they followed the squirrel.

The little squirrel began to move at a swifter gait, and it was all the children could do to keep up with him. All at once they found themselves in the open again, but it wasn't any place they had ever seen before.

"Look, look, Bobby!" Betsy exclaimed. "There's a little tent down in the valley, with smoke coming from it; surely somebody lives there."

Cautiously the children crept to the little tent. Imagine how surprised they were when they beheld at the tent door a little boy of about their own age lying on a pallet.

"Glad to see you," the little crippled fellow said when he saw the children. "I didn't know I had any neighbors."

Bobby told the little boy how he and his sister had become lost by following the squirrel, and the little crippled boy told the twins that he was living in the Far West to regain his health, that his father was a teacher in one of the Indians schools, and that he spent the days alone except for an occasional visit from a friendly Indian.

"Well, wasn't it funny how the squirrel brought us here?" Betsy chuckled.

"That squirrel is my pet," the crippled

boy said slowly, "and I guess a squirrel can be a missionary as well as anybody. I needed cheering up."

Just then a big figure entered the door, and the twins almost fainted with fear.

"Don't be afraid of Chief Long Feather," the boy said pleasantly, "he's my good friend."

It took considerable coaxing from the big Indian to convince the children that he wanted to be friendly with them, but it wasn't until he offered to take them home that they felt unafraid.

It was almost dark when they reached home again, and father and mother were very much surprised to see them in company with the big Indian chief; but after they had told their story, the father opened the door and invited the Indian in, and to the children's delight he remained to supper with them.

Other visits were made to the sick boy's home, and he and the twins became great friends.—Christian Observer.

Happy or You Might Say Namru.

"But, mother, how can I wear my last Summer's white dress when all the girls are getting new ones? Just tell me that!"

"Well, Louise, it is pretty hard on your father, for one thing. You know that his salary was cut when the company had to reduce running expenses."

"But I don't see why you can't make it and save that much."

Mother glanced rather helplessly at her sister, who had dropped in for the afternoon and to stay to supper.

"Why, Louise, dear, I haven't gotten entirely over my flu of last month, and indeed, child, I'm not strong enough yet for so much planning and sewing all at once."

Louise sullenly accepted this as a fact, but went on peevishly:

"Even that ugly little Rachel Weingartner on Troy Street is getting a new dress, and—and—I don't see why we can't be happy like other people." Louise was not emotional, but her voice trailed off a bit weakly.

Jimmie coming in by way of the front door just caught the one word, the word most emphasized.

He broke forth into song, to the tune of "Old Solomon Levi."

"Oh, let us be happy, happee, happee, Oh, let us be hap—"

Now it is entirely accurate to say "broke forth," for his voice was divided in mind between his small boy treble and his big boy bass. Trying to be fair to both by alternating between the two was not a success, artistically speaking.

Apply this jangle to Louise's feelings and you get a prompt reaction.

"James, when your behavior is fit for human society perhaps you will notice that Aunt Mary is here."

Jimmie, not a bit abashed, gave Aunt Mary a hearty kiss and said, "Hello, Aunt Mary," just as if she was one of his gang.

Then he had another little matter to attend to.

"Mother," he asked brightly, with a fine assumption of scientific interest, "how does my sister get that way?"

He added a dance to his resumed song, in his progress dropping his books in a chair, his cap on the floor, and the dirty, fleece-lined leather coat on the table. The dance admirably fitted his voice.

It really did not take Mother long to catch his eye and call a halt. It only seemed long. Jimmied obediently picked up his scattered things, pushed

them into his bedroom and pulled the door shut.

Louise was ready for war, and Aunt Mary perceived it. She hastily cut in.

"See what my missionary friend sent me. Just came this morning. When she was here she told me about this man and she promised to take his picture for me as soon as she got back to India."

Jimmie's interest was attracted at once. He was not a match for Louise ordinarily, and he did not bear resentment. So he had a couple of good reasons for being willing to change the subject matter of the current conversation.

"What about him, Aunt Mary? What's the sport's name? What's he sitting-on?"

So after just the faintest flicker of a wink in Mother's direction, Aunt Mary told "the sport's" story.

"His name is Namru. And he is sitting on his bed, because he has no legs of any account.

"His father was a pastor in India. When some one was needed to be representative of Jesus among the lepers at Lohardaga this man went. Presently he got leprosy from his parishioners, and after a few years more he died.

"Namru was then a baby, and he was born with what the Bible calls "withered" limbs." They were small and had no strength. But the rest of his body was strong and normal.

"His mother stayed on with the leper colony, for there was the only home she knew. So Namru grew up with the untainted children. He was always laughing and playing. He and the other boys made a little cart, and they hauled him about wherever they went.

"When he was old enough he went to school, always in the cart. He proved to have a very bright mind and he studied hard. So he actually got on faster and further than the boys who had real legs. He finished Grammar School grade, and then the missionary put him into the Bible Training Class.

"After the three-year course was finished the head teacher asked Namru where he wanted to work as an evangelist. He had been so good a student that he had largely overcome the disadvantages of crippled legs. And then he had a cheerful disposition that kept the whole training school in good spirits, just by being friendly and pleasant, ready to laugh and never unkind.

"Where do I want to work?" asked Namru. "Among the lepers, of course."

"So back he went to his birthplace at Lohardaga. And there he is today, making lepers believe that they are regular human beings, and that Jesus must care for them, because some one on earth cares.

"The doctor says that he tells Namru that he is in danger of catching it, too, partly because his father had it and partly because he lives right with them. But Namru only laughs, showing a fine double row of white teeth and says it doesn't matter.

"He likes flowers, and he has planted a few in front of his door, which he waters and tends carefully. His pride when they bloom is fine. He gets to his flowers as he gets anywhere else—in his little wagon. The children gladly pull him about wherever he wants to go.

"One time there was to be a great mission anniversary held in the central town. All the pastors and evangelists were going. But Namru's wagon was nearly worn out. One day he got up his courage and made one of the few requests in his life for himself. He asked the missionary for money to get a new, strong wagon made. It was willingly given, and the wagon came in

time from the village shop. His fellow-evangelists loaded Namru and his wagon on the train and took him to the anniversary. On the day of the public procession they drew him very proudly the whole way, and then carried him into the great Church to the festival services. It is not every Mission that has a Namru.

"He is fond of children, and they stay about him a good deal. He has a great number of stories which he tells them. One evening the missionary brought along his magic lantern, with a good set of New Testament slides. The pictures were shown outdoors, against the white-washed end of the Leper House, with the lepers on one side of the center aisle, as it were, and Namru keeping the children quiet on the other side. And there, wonders of wonders, were the very people Namru had told them of! The Prodigal Son and Jesus healing the Lepers, and the one Namru seemed to like best of all, the Good Samaritan."

When Aunt Mary finished speaking, Jimmie twisted about on the couch. He did not exactly know what was the matter with him. Just to have something to say, proving that he was at ease, he asked:

"Say, Aunt Mary, what does Namru mean?"

"Dear me, I didn't tell you, did I?" she answered. "Why, Namru means happy."

"Well, Aunt Mary," said Jimmie, "you certainly gave us an earful. But what's the big idea?"

Aunt Mary smiled pleasantly. She knew Jimmie pretty well. Indeed, you could almost call her smile a grin. And she said nothing.

Louise restlessly tapped the toes of both shoes on the floor, first a little impatient tune with the one then with the other. She got up and sauntered across the room, where she smelled painstakingly at a small red geranium. She pinched off a dead leaf at exactly the right place and carried it briskly out to the kitchen. A moment later the rattle of pans told that she had started to get supper without being asked. Never another word was heard about a new graduation dress, and for weeks she was unusually thoughtful and helpful in the house.

It hit Jimmie in a somewhat different spot. His next monthly school report showed pleasing improvement in the "tardy" and "conduct" columns, and a gentle tendency, not too marked, to better grades in his studies.

Why Mary Was Liked.

A queer old man once made a tea party for the little girls in town, and when they had all come and were gathered in his front yard, he offered a doll for the most popular little girl, and asked them to vote which should have the prize. But many of them did not know what "most popular" meant. So he told them it was the best-liked girl.

Then they all voted, and Mary was the one who had the most votes and received the doll, though no one could say that she was either the prettiest or the cleverest of them all.

"Now," said the queer old man, "I will give another doll to the girl who first tells me why all like Mary the best."

Nobody answered at first. But presently one girl spoke up and said: "It's because Mary always finds out what the rest of us want to play, and then says, 'Let's play that.'"—Selected.

The Rival Clocks.

A little brass clock on the mantelpiece stood,
And very important he'd be if he could.
"Tick-tick-tick," he said as the seconds sped past,
"I am using up minutes and hours so fast!"

"That grandfather clock in the corner, sedate,
Is poky; he makes me a poor running mate;
I get way ahead," said the little brass clock.
"Tick," said the grandfather solemnly;
"tock."

"Tick," he went on quite reposefully,
"tock,"
Tall in the corner and firm as a rock.
"Though I stand on the floor and you stand on the shelf,
You will find I keep time quite as well as yourself."

But the little brass pendulum, forward and back,
Kept saucily swinging and saying tick-tack,
As if asking all hearers to make their own choice
"Twixt his clock and old grandfather's dignified voice.

So they each clicked away at his own chosen gait,
And the minute hand circled the big dial plate.
"Tick-tick-tick, tick-tick," said the little brass clock.
"Tick," said the le'surely grandfather;
"tock."

The hour hands climbed up to twelve before long,
And each of the rivals broke out into song,
And both began striking, each other to mock,
"Tick-tick-tick, tick-tick-tick, tick-tick-tick—tock."

—Youth's Companion.

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Obituaries

IN MEMORIAM.

On Wednesday, the 4th of April, 1923, BESSIE EDMONDSTON, the beloved wife of the Rev. L. W. Rose, entered into life eternal from the rectory of the Church

of the Nativity, Greenwood, Miss.

It was a sudden and unexpected but a most triumphant departure. To us who are left behind everything in those last days seemed to work together to round out and complete a long and useful life that had always been "hid with Christ in God." She lived and moved and had her being in an atmosphere of love and faith and truth and righteousness; and so we think of her as being quite at home among the saints of all ages. For more than forty years the writer has been studying the evidences of the truth of Christianity, but what she was and what she said and what she did was to his mind and heart the most satisfactory and the most unanswerable of all the proofs that have come his way. How eloquent indeed is "the visible rhetoric of a godly life!" The loss is all on our side. She had a right to go. She had fairly earned her promotion to glory everlasting. She has passed out of mortal sight; but long will the radiance of her most precious life shine upon her home and loved ones, even as the light of parting day lingers upon the horizon long after the sun has gone down.

"O, though oft depressed and lonely,

All my fears are laid aside,

If I but remember only,

Such as these have lived and died!"

L. W. R.

CHURCH NEWS.

(Continued from page 16.)

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Rt. Rev. W. G. McDowell, Coadjutor.

Mission in St. Mark's, Troy.

The Rev. F. J. Mallett, Ph. D., rector of St. Paul's Church, New Albany, Ind., conducted a Preaching Mission in St. Mark's Church, Troy, for eight days, beginning with the early celebration on Sunday, April 8, and concluding with the night service on Sunday, April 15. The Mission had been thoroughly advertised in every way. The spiritual preparation was carried on for a period of three weeks. The last two weeks of Lent, and the week after Easter, both in private supplications, and prayers said daily in the Church. A letter was addressed to the pastor and members of every Church in the city and read to them on Easter Day, inviting them to the services and requesting their prayers for God's blessing on the Mission. Dr. Mallett proved himself an experienced Missioner. He has a quiet force and power of speech which was a new experience to the average sectarian mind, and by mixing in a little humor at the right time, he always held his congregation in deepest interest. His ability and power were quickly recognized, and he had a splendid congregation at every service, despite the open opposition of the local Baptist minister. As days passed interest did not wane, but increased day by day, until it became necessary to accept the gracious invitations of the pastor and board of stewards of the Methodist Church, and hold the concluding service there, at which time there was an unusually big congregation present, numbering nearly seven hundred.

It was indeed a splendid testimonial of the appreciation of the town, for

the Presbyterian pastor called off his service, and his people were there, too. Only the Baptists stood out against the Mission. Communicants of the Church of Rome attended several of the services.

The most gratifying service was that for men, when the Church for the first time in its history of forty-five years was filled with men.

The great night congregation was a fitting climax to the greatest week ever known or experienced in the history of the Episcopal Church in Troy. In addition to the above, Dr. Mallett spoke to two large student bodies in the High School and State Normal School, aggregating over nine hundred young people. All of which only shows the wide-reaching influence of the Mission, and many have testified that much prejudice against the Church has been swept away by Dr. Mallett's preaching.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Ordination at Emmanuel Church, Keyser.

On Sunday morning, April 8, the first Sunday after Easter, Mr. Horace M. Brown and Mr. Audley Brayshaw, were ordained to the diaconate by Bishop Gravatt. Mr. Brown has been in charge of the work at Emmanuel Church since December, 1922. Each of the candidates, together with Rev. P. Le B. Cross, rector of Mount Zion Church, Hedgesville, took part in reading the service. The ordination sermon was preached by the Rev. Paca Kennedy, D. D., of the Theological Seminary in Virginia, who presented the candidates to Bishop Gravatt, and also assisted in the administration of Holy Communion. The beautiful brick, ivy-covered Church was filled with attentive worshippers, and the congregational singing, led by the organist, Mr. Harrison Isles and his efficient choir, was most inspiring. Another feature of the occasion was the presence of the Church School children in the service, who were especially interested in the ordination of Mr. Brown, who is an ardent worker among the children and has endeared himself to them. Service was also held in the evening, when the Church was again filled to overflowing. Mr. Cross and Mr. Brown read evening service and Dr. Kennedy preached, after which Bishop Gravatt confirmed a class of fourteen. The offerings at both services were given to the fund for the purchase of a rectory for Emmanuel Church. To the regret of all, Mr. Brayshaw had to leave before the evening service on account of sickness in his family. It is most gratifying to know that in the picturesque and growing town of Keyser, Emmanuel Church is showing such signs of spiritual life.

J. L. F.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Rt. Rev. W. M. Green, D. D., Coadjutor

Changes in the Standing Committee.

At a recent meeting of the Standing Committee of the Diocese, the Rev. Lundy Sykes, who has accepted missionary work in the Canal Zone, tendered his resignation as member and the president of the Committee. The Rev. Walter B. Capers, D. D., a member of the Standing Committee, was elected its president to succeed Mr. Sykes, and the Rev. Robert Grubb was elected to fill the vacancy on the committee.

All communications to the Standing Committee, should be addressed to the Rev. Walter B. Capers, Jackson, Miss.

M. W.

Personal Notes

The Rev. John L. Saunders, who for several years has served very acceptably as rector of the Winton group of churches in the Diocese of East Carolina, has recently resigned to become rector of North Kent Parish, Diocese of Easton. His new address is Massey, Md.

The Rev. J. Randolph Ray, who has been serving as assistant minister at the Church of the Transfiguration (The Little Church Around the Corner), New York, has been elected by the vestry to be rector of the church, in succession to the late Dr. Houghton.

The Rev. Percy W. Jones is in charge of the missions at Coleman and Ballinger, in the Missionary District of North Texas, with residence at Coleman.

The Rev. Chester Wood, who has been doing supply work for Bishop Shaylor in Nebraska, has returned to his home, 442 North Washington Avenue, Lansing, Mich.

Bishop Darst, of East Carolina, a prominent and enthusiastic Kiwanian, has been elected a delegate to the National Convention of Kiwanis Clubs, which meets in Atlanta. He is a member of the Wilmington Club.

The Rev. J. B. Caughey is now in charge of Immanuel Church, Winona, Miss.

The Rev. Frank W. Creighton, rector of St. Andrew's, Albany, N. Y., has accepted a call to the rectorship of St. Ann's, Brooklyn, succeeding Bishop Oldham.

The Rev. William Henry Talmage, of St. George's, Redfield, South Dakota,

has been called to St. John's, Springfield, Mo., and will begin his work there May 1.

The Rev. A. Serent, from the Diocese of New York, assumed on May 1 the rectorship of Calvary Church, Bayonne, N. J.

The Rev. Frank W. Creighton, rector of St. Andrew's, Albany, N. Y., has accepted a call to the rectorship of St. Ann's, Brooklyn, succeeding Bishop Oldham.

After May 1, the address of the Rev. Herbert C. Merrill will be 800 South West Street, Syracuse, N. Y.

The Very Rev. Frederic C. Meredith has been appointed Dean of the Cathedral of St. Luke, Ancon, Panama Canal Zone. Mr. Meredith has been Vicar of St. Luke's Church (now the Cathedral of St. Luke).

Ordinations.

The Rev. Edmund L. Gettier was ordained to the priesthood in St. Thomas' Church, Hancock, Md., on St. Mark's Day, April 25, by the Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland. Bishop Murray also preached the sermon.

The candidate was presented by the Rev. Edward T. Helfenstein, D. D., Archdeacon of Maryland.

Mr. Gettier will remain as rector of St. Thomas' Church, of which he has been in charge during two years of his diaconate.

Other clergy participating in the service were the Rev. Ambrose H. Beavin, rector of Emmanuel Church, Cumberland; the Rev. J. C. M. Shrewsbury, of St. James' Church, Westernport, and the Rev. Walter B. Stehl, D. D., of St. John's Church, Hagerstown.

The Rev. Charles Leonidas Widney, deacon, was advanced to the priesthood on Tuesday, March 20, in St. Luke's Church, Ada, Okla., by the Bishop of the District of Oklahoma, the Rt. Rev. Theodore Payne Thurston, D. D. Archdeacon Davis, of Central Oklahoma, presented the candidate, the Bishop preached the sermon and celebrated the Holy Communion. There were seven other of the clergy of the district present on this occasion. A very happy incident in connection with the ordination was a luncheon given by the ladies of the Guild at the home of Mr. and Mrs. P. A. Norris. A large number of the congregation, as well as the eight visiting clergy, and ministers from the other churches of the city, were present. Mr. Widney is a graduate of Seawanee, and is doing a notable work at St. Luke's, Ada, and St. Paul's, Holdenville.

A congregation that almost taxed the capacity of St. Paul's Church, New Orleans, assembled on Sunday, April 22, 1923, at 11 A. M. to witness the ordination of the Rev. Joseph S. Ditchburn to the priesthood. The Rt. Rev. Davis Sessums, Bishop of the Diocese, ordained the candidate, who was presented by the Rev. Alfred R. Berkeley, rector of St. Paul's, who also preached the sermon, delivered the charge and read the Gospel. The Rev. Caleb B. K. Weed, City Missionary, read the Epistle and the Litany. The Rev. J. S. Ditchburn has been assistant at St. Paul's Church for the past two years, and his special work has been amongst the young people, having organized the Young People's Service League in the parish, and has taken charge of forming other branches. His work at St.

Paul's has been greatly appreciated, and by his zeal and earnestness he has endeared himself to the congregation. He will continue his work as assistant to the rector.

Deaths.

The Rev. George McClellan Fiske, D. D., rector emeritus of St. Stephen's Church, Providence, R. I., died at his home in that city Monday night, April 16, in his seventy-third year. His health had been failing gradually for several years.

The Rev. Jens William Jensen, deacon of the Missionary District of South Dakota, died at Tucson, Ariz., on April 9. The burial was at Tucson on April 13. Mr. Jensen was a native of Newfoundland, who served with the Canadian troops at Gallipoli. Notwithstanding severe wounds and other terrific experiences, his heart was set on entering the ministry, but he got no further than the diaconate, and was able to do but little active service.

SHE EARNED \$179.62 IN 17 WEEKS.

Brooklyn Woman Finds New Way of Turning Idle Hours Into Useful Dollars.

Rochester, N. Y. (Special).—The report that by means of a remarkable Hand Knitting Machine, Mrs. E. Rosenbach, of Brooklyn, N. Y., has been earning an average of nearly eleven dollars a week in her spare hours at home, has been fully confirmed from the records of the Home Profit Hosiery Company, of 873-A Hudson Avenue, this city. It has also been established that any number of other women are earning all the way from three to ten dollars a week in the same simple way.

This company has established a market for large quantities of woolen socks and wants to secure several hundred more home workers who have a few hours to spare each week.

The socks are knitted on a remarkable hand machine which is being furnished by the Home Profit people at a reduced price this month to stimulate the output of socks.

Those who wish to be the first in their localities to engage in this work should write for the extremely liberal offer which the Home Profit Hosiery Company is making. It is said that those who apply before June first will receive the benefit of this reduced price. —(Adv.)

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